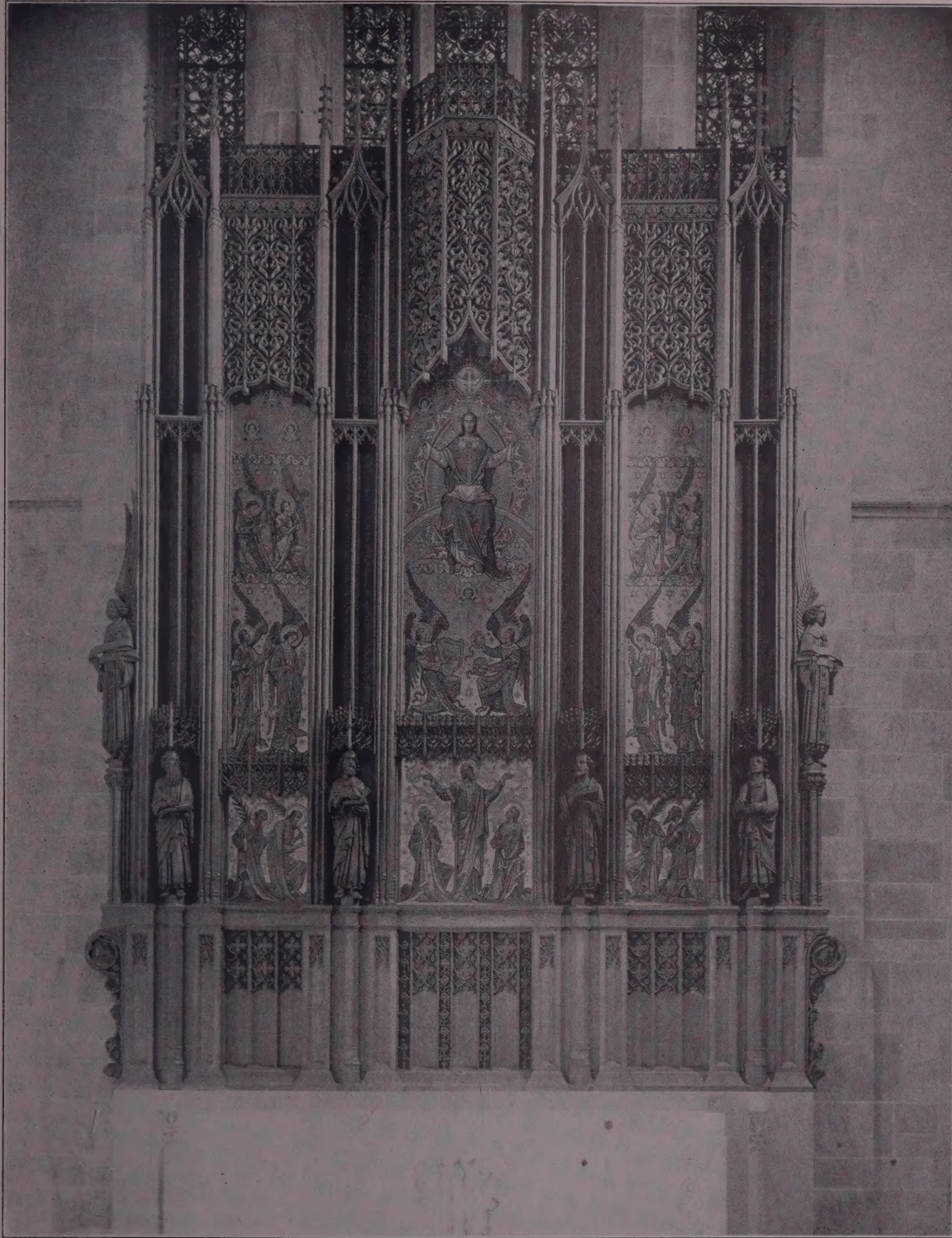


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



"Come unto me all ye that are heavy laden, and I will give you rest"

LUTHERAN EVANGELISM

Careful Catechetical Instruction Prepares
for Public Confession of Faith

ALL too frequently the Lutheran Church seems to be neglectful of our Lord's commission to go out into the world to preach the Gospel. Time and again evangelistic movements are scheduled for communities and the co-operation of Lutheran congregations is less obvious than might be expected of a church that is proud of the title *Evangelical* and which occasionally points with pride to the size of its constituency. But that the Church is truly evangelical and has what might be described as a year-round program of soul winning becomes evident when congregations confirm the young people after having given them catechetical instruction.

A significant illustration of Lutheran principles and practice presents itself in the Palm Sunday services of St. Mark's Church, Conshohocken, Pa., of which the Rev. G. E. McCarney is the pastor. Fifty-six new members were added to the congregation on that Sunday. Thirty of them preceded their public confession of faith by catechetical instruction over a graded course spread over portions of three years. Pastor McCarney writes:

"This church maintains a three-year graded catechetical course. Pupils are admitted to the junior class at twelve years of age and study the Small Catechism. The textbook for the second year is that which is published under the title, 'Y. T. T. Book' ('Yesterday, Today, and Tomorrow'). In the third year a second book of which Prof. O. F. Nolde, a member of the faculty of the Philadelphia Seminary, is the author entitled, 'Study Helps,' is used.

"Each year a group of consecrated workers assist the pastor in seeking out and visiting prospective members and inviting them to accept Jesus as their Saviour. Those who respond to these invitations are given a short intensive course of instruction in the principles of our faith and the usages of the Lutheran Church before reception into church membership. This quiet, persistent method of evangelism has transformed and increased a discouraged group of 185 persons in 1925 into a live, vital, enthusiastic congregation of about six hundred confirmed members in 1940."



CONFIRMATION CLASS AT ST. MARK'S CHURCH, CONSHOHOCKEN, PA.

AGED 107 YEARS

Florida Communicant Eldest Member
of U. L. C. A.

I HAD the privilege recently of preaching to a fine congregation in St. John's Church, Jacksonville, Fla., the Rev. C. F. H. Krueger pastor. After the service I shook hands with Prof. Clarence H. Dennison, born in Denmark July 10, 1833. Professor Dennison taught botany in the University of Copenhagen; among his royal pupils was Queen Alexandra of England. He was a captain in the Danish army in 1864 and participated in the campaigns of that period. He landed in Cuba in 1857, but has lived for many years in the United States. He was a correspondent of Burbank, the plant wizard. His home for a long time has been Jacksonville, and he has been an active member of St. John's Church, attending Sunday school and church regularly with keen interest. He is a widower and childless, lives alone and prepares his own meals. It was a great thrill to meet this man 107 years old.

Is he our oldest communicant in the United Lutheran Church?

C. R. BOTSFORD.

ST. LUKE'S, SCHAEFFERS-
TOWN, PA.

Renovation of Historic Edifice

By Paul H. Sheffer

MARCH 3 was a memorable day for members and friends of time-honored St. Luke's Church, Schaefferstown, Pa., for it marked the day of rededication of the renovated church building. The pastor, the Rev. Paul H. Sheffer, had charge of the service of rededication in the morning. A neighborhood service was held in the afternoon, when greetings and felicitations were extended by nearby pastors. These included: the Rev. A. R. Bachman of Schaefferstown Reformed Church; the Rev. Alden G. Biely of Schaefferstown United Brethren in Christ Church; the Rev. Henry F. King of Heidelberg Brethren Church; and the Rev. Ray Kurtz of the Richland Brethren Church. During the day St.

(Continued on page 34)

THE LUTHERAN

The Official Organ of the United
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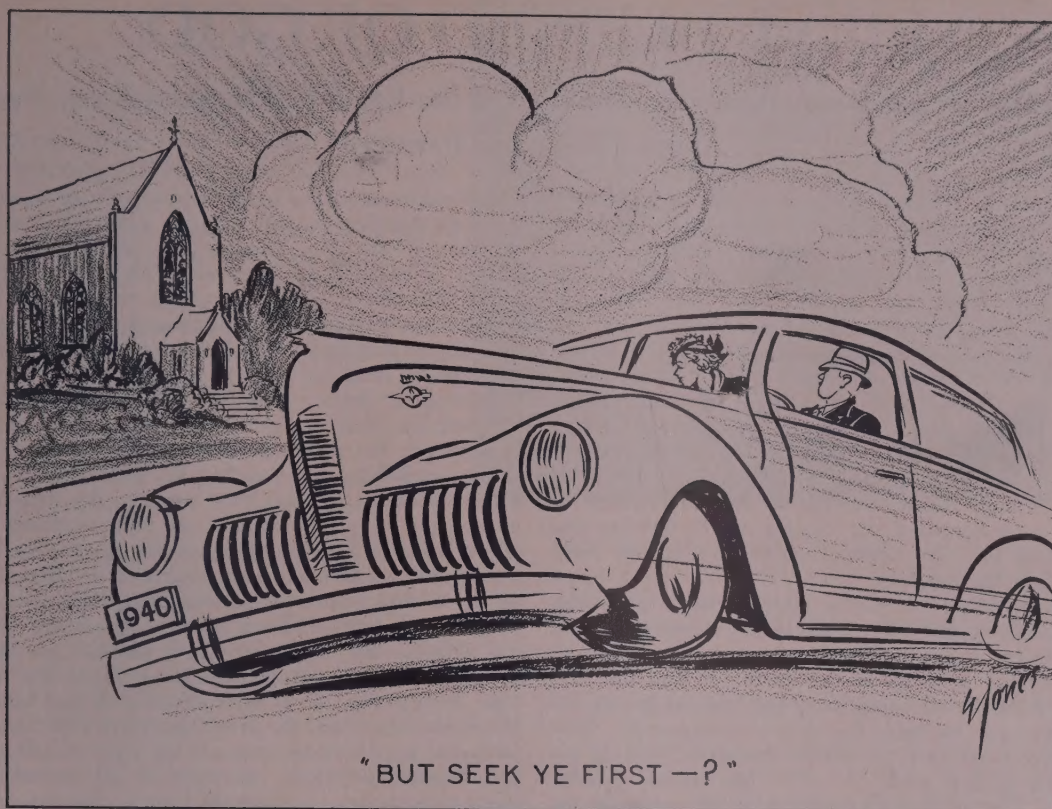
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EDITORIAL

PRESIDENT ROOSEVELT in a recent broadcast expressed the need of his nation to add faith in God to their material and cultural equipment. He declared that a revival of religion must occur if the people's hopes for just and permanent peace are to be realized.

We approve his choice of the word revival. It implies grateful recognition of services rendered in the past that were performed by citizens grateful for divine blessings bestowed upon them from on high. The Christianity of America has not been subtle nor indirect. Our fathers deemed themselves recipients of favors which were bestowed upon them by the God of nations because at long last a government had come into being under which a people were sincerely seeking "to do justly, and to love mercy, and to walk humbly with their God." For good reasons "the land of the free and the home of the brave" was not only a refuge for the persecuted and the poor, but also for those chosen of destiny to inaugurate a better way of life.

But the Christianity so definitely and fervently existent in America and Canada is embodied in the churches of the two countries. We repeat the phrase, "embodied in the churches." In one respect there is a resemblance between our religion and our souls. Neither has the means of expression within itself. The soul of a man, though it link him to God, Who is a Spirit, requires while on the earth human feet on which to travel, human lips with which to speak, human ears with which to hear, and human associations through

which to develop culture and to harness material resources for the common good. So likewise the will of God for man's salvation from sin is assigned for realization to congregations and larger groups of Christians. The church is the servant of the Saviour. It is "the body of Christ" through which the Son of God brings to pass this will for the kingdom of God on earth.

It is quite true that the power vested in the churches is only one form of the divine energy accessible to men and women. It is silly and it can be irreverent to blame the evils of an age upon its complicated culture and its mechanized industries. The automobile is a marvelous medium of travel and of communication. One does not complain of its usefulness because it can be used in dodging requirements of service and for indulging in petty or perhaps evil forms of conduct.

That of which the Christian must remind first himself and then his fellow countryman is the threefold obligation we have to God. Our natural resources, our culture, and our religion are "of His making" and are inextricably connected with each other.

At this time not only our President but all thoughtful citizens are fearful lest religion be throttled by inattention to its agency of activity, the church. We need to remind ourselves that whatever is required to keep the proclamation of the Gospel in circulation has a claim on every citizen of the two great nations, the United States and Canada. Refusal of benevolence is infidelity to good citizenship.

FIRST BLESSED OF GOD

Dr. Martin Schroeder Notes the Holiness of the Earth and Reports Some Facts About Farms and Farmers

WHEN last month Archduke Otto of Hapsburg, pretender to the (no longer existing) Austro-Hungarian throne, flew from Lisbon to this country he carried, according to reports, in his limited luggage a "treasure box." Among other things of personal and sentimental value to him was a lump of his native soil. So, even for a prince, as for other mortals, Mother Earth holds a peculiar attraction.

Three best sellers of recent times, "The Good Earth," "Gone with the Wind," and "Grapes of Wrath," though worlds apart in their themes, converge in one scene which they have in common. In each case one of their main characters bends down to the ground to bring up a handful of earth, lifting it high like a sacramental element granted to bless, not to curse mankind, an element worth fighting and worth suffering for. No wonder some call it the Holy Earth, observing the capitals.

Apart from novelists and a few supersensitive souls like Gandhi and Kagawa and other disciples on either continent, people in general have mostly forgotten to place proper emphasis upon the holiness of the earth. It was the first thing that God created for man. It is the basis of life to this day, and no one can set aside the divine arrangement. Men in all ages have tried hard to reverse the order, putting the man-made city in first place. It never has lasted. Whole-some national life always depends upon the country for sustenance. Decline of agriculture and rise of industrial problems are closely related.

Even in the church, religious life has been so spiritualized that the fundamental gift which keeps body and soul together has come close to being overlooked altogether. Some have considered it a mark of orthodoxy to shun mention of material things in the realm where the Gospel is being preached for fear it might involve good works in the sense which conflicts with faith. Elsewhere a superficial but much vaunted culture has caused people to forget what they live by. And so the humble soil and they who cultivate it have very much been lost sight of.

For Remembrance

Rural Life Sunday is designed to bring land and people into remembrance. It is an attempt to lead Christians back in their thoughts and meditations to the contemplation of

N. B. Rogate Sunday, April 23, has been designated by our United Lutheran Church as Rural Life Sunday

the sacredness of the earth, which now is being robbed of its true significance and made a pawn of a profit-seeking society. Where once farming was thought of as a way of life, it is today considered in terms of commercial enterprise with the stakes gathered by what to the local community are irresponsible, impersonal corporations. And the church, by and large, has stood by unconcerned, if we are to judge by what has been done.

During an election year like the present, the farmer cannot help but derive a grim amusement from what he hears and sees in the presence of those who seek his vote. Yes, if the candidates can possibly say that they were born on a farm or close by, that they went to the little red schoolhouse, and that they would not take anything the nation might have to offer in exchange for their experience when they spent a summer on an uncle's farm. Some go even so far as to buy a quarter section before going on the stump to speak of themselves as farmers by proxy. Dirt farmers are offered the easing of their burden, parity for their products, lower interest rates and protection against foreign competition. It is all confusing to the farm-operator. While the ether and the press are filled with honeyed words to soothe hard feelings and win his vote, sheriff sales of land and chattels continue. In spite of all periodically issued political promises, commercial farming for maximum profits increasingly takes the place of old-style land use, and rural homes and churches are being tractored off in too many regions. The disintegration of the nation's cornerstone goes on unabated. With the new owners who themselves never see the land attending church (we hope) in New York City, interest in the local church fades among foot-loose tenants and hired labor, and religious life decays regardless of local good intentions and the promises of those who seek an office.

A Mortgage Was the Opportunity

For instance, we were calling recently at the home of one of three survivors of a broken up rural church, the aged farmer and his wife, who are staying now for the last year on the well-improved place which they bought and occupied thirty-seven years ago. They told me the story of their misfortune. It was similar to a thousand other cases. The original eighty acres had been paid for, provided with good improvements and a fine home. One of the sons wanted to stay on the farm. But it took at least a quarter section (160



A NOTABLE CHANCEL

Salem Church, Catonsville, Md., John C. Bowers, D.D., pastor, has won approval of the Maryland Synod and its women's organizations. The picture shows the chancel on Palm Sunday morning as the confirmands were assembled before the altar for the public confession of their faith.

Pastor Bowers has been in service in the congregation for thirty years. Mr. Harold Pilert, Sunday school superintendent, stands on the left.



acres) to have enough work for father and son under the prevailing method. With the man's savings another eighty was purchased, leaving a fraction to be covered by mortgage. Then the slump in farm prices came. Whereas, in normal times the average price of a farm wagon was \$60.66 and it took 97 bushels of corn to pay for the same; in 1932 such a wagon cost \$78.97 and it took 287 bushels of corn to pay for it. The same applied to all other exchanges for farm products. It was the time when it was more economical to burn corn and destroy livestock than to put either on the market. Then the years of scarcity came. To keep up payment of increasing taxes and the high interest rate he finally had to give a mortgage on the home place. That spelled the beginning of the end for them. Similar experiences struck others, finally wiping out their church, which was left without support. The Holy Rollers have offered \$200 for the building. As for the plight of those eliminated farmers, the prophets Nehemiah and Amos were born too soon. Even if we had them among us today, speaking for the oppressed in the country, they would soon be called before the Dies committee.

Market Gone

But it is not always the purchase of land that has undermined rural existence. Stopping a short time ago in an Iowa community along the Mississippi River, the pastor pointed to a string of refrigerator cars being pulled toward Chicago by a high-speed engine. "This is what has ruined our community and church," he explained. "We used to supply the Chicago market with the garden truck they needed. Now, while the frost is still in the ground, the same products are hauled in from the south with modern means of transportation, as fresh to the city consumer as we ever could provide. And they are doing it almost the year around." This pastor is struggling hard at personal sacrifices to continue in the work of serving those people while a difficult adjustment is attempted for new products and markets. In the face of continuing changes in his congregational constituency what choice is left to him in the end? Has the church at large an answer?

So then, as again this year, churches all over the country are getting ready to observe Rogate Sunday (April 28) as Rural Life Sunday or the Festival of the Sowing of the Seed, let us sing songs of praise, recite appropriate prayers, quote poetry and pat the farmer on the back. Please do all of that. But do not forget that he needs more. He asks for an understanding of his economic affliction and of spiritual starvation to which he is exposed as neglect by the church continues. Shall we not rather make this Sunday, April 28, an emphatic assurance that observing the day is to us more

than mere sentiment? Let Rural Life Sunday be a resolve and a promise that as Christians, to the limit of our ability, we stand by the rural church as one of the remaining blessing-bestowing strongholds of American country life.

IN EIGHTEEN NEW LANGUAGES

THE Bible not only continues to hold the record as the world's "best seller" but it is the one book constantly appearing in a new language. Some part of the Bible has now been published in 1,039 languages and dialects, eighteen new languages being added to the list in 1939.

Six of these are African languages, seven of them are spoken in widely separated spots on the continent of Asia, four are in Philippine dialects, and one an Indian language spoken in British Columbia.

In addition to the eighteen new languages added to the list the translation of the entire Bible was completed during 1939 in the Nandi language, spoken by 100,000 people living northeast of Lake Victoria in Kenya Colony, Africa.

With the completion of this Bible the table of languages in which some part of the Bible has been translated is:—

The Bible	182 languages
A whole Testament	223 more
At least a whole book	547 more
Selections only	87 more

1,039 languages

—The American Bible Society.

TO A SKY-LARK

By C. A. Linn, Savannah, Georgia

ARISE, sweet singer! They that seek thy life
Are pressing nigh! O thou tiny wight,
What chance hast thou against their ruthless might,
Who live—devouring brutes—for naught but strife,
Where stealth and lust insatiate are rife?
The green-eyed charmer soon would end thy flight;
Or subtler beast cut off thy song's delight,
As with the silent thrust of a murd'rer's knife.
Thy fellow creature that doth sing of thee,
Frail, feathered friend of earth and sky,
Fain would join thy winged flight, that, free,
He might escape the dread, bewitching eye,
The deadly thrust; and full triumphant be,
In thine ethereal minstrelsy on high.

A YOUTH PROBLEM

For the Church to Solve

By J. CONRAD SEEGER, PH.D., Dean of Men,
Temple University, Philadelphia, Pa.



PROF. J. CONRAD
SEEGERS, PH.D.

It is trite to say that youth is a problem of the church. It has always been so. The activities and attitudes of youth have been deplored and defended in every generation of which we have written records. The real difficulty lies in recognizing, defining, and doing something about the problem. This implies a study of human nature as youth represents it and a study of the setting. This paper proposes to treat very briefly one small portion of the current youth problem, that of Christian young people in non-denominational colleges and universities in the United States.

These young men and women are potentially an enormously valuable source of lay leadership. They merit and warrant serious attention, and need it. It is not true that universities are godless places or that higher education outside the denominational college inevitably leads to abandonment of faith. But it is true that there is danger of such loss, and the church should protect its interests, which in the opinion of many of us are identical with the interests of the students.

The dangers are described in what follows. Please remember that none of them is absolute or universal. The extent to which they exist varies with and within universities. They vary to some extent in different parts of the country. But no one who knows universities is likely to deny or discount their existence.

Perhaps most dangerous of all is an insidious attitude toward faith and religion which seems to be gaining ground not only among university people but people in general. It is not reflected in overt attacks upon religion, but in utter neglect. It takes the position that the whole matter is of historic interest only, that church attendance and belief in that which cannot be seen, measured, or recorded were bits of naivete which characterized past generations, but are simply not interesting to the educated man or woman today. There is no attack upon anybody or anything. There is no disposition to quarrel with those who still attend church or retain an old faith. Religion is put on the same plane as, for instance, the single-tax theory. Its motives were good, its effect may have been good. If persons choose to believe in it, by all means let them, just as one allows others to spend time playing golf, though he himself chooses to spend his time elsewhere. This is insidious because while attacks spur defense, apathy, indifference, this sort of "tolerance" does not. It is hard to attack a foe who never thinks resistance worth the effort.

The Age of Doubt

Another danger lies in the reconstruction of thinking which is inevitable in college. It is normal for all young people to enter—usually to pass through—a period of skepticism and doubt. But this doubt is magnified and heightened when mental horizons are extended greatly in a comparatively short period of time, especially if the student learns facts more rapidly than he learns to evaluate and generalize from those facts. It is particularly dangerous if the student is mentally alert but has a background which has been narrow and repressive of thought.

In his studies he contemplates the church as a social institution, man as a changing creature, thought as an emerging process, intellectual freedom as a growing possession. As he studies these historically he sees errors in the past and consequently questions the present and demands

change for the future. Finding that all generations subscribed to some error, he wonders if they knew any truth. He sees evidence of changing values, conflicts in interests and attitudes between the old and the new. And he is quite likely to consider the past, with all its prejudices and beliefs so completely out of tune with the present that he tries to cut loose from it entirely. Closely allied with this is the absolute conflict between some of the ideas he associates with religion and faith and what he learns from history and science, a conflict which is spurious and factitious but in which he believes. This is aided and abetted by the occasional professor or speaker he hears who for one reason or another—sometimes simply to pose as superior—contributes to the confusion.

Confused Standards

A third danger results from a confusion of issues by no means confined to universities, but particularly likely to be found within them. It is the identification of religion and morality, substituting for faith the good life and helping one's fellowman. There are many people who honestly believe that these are sufficient. This position is particularly prevalent among students of social problems, usually persons whose private lives are beyond reproach, whose sincerity is not to be impugned, whose motives are genuine, but whose vision seems to some of us circumscribed and limited. This kind of philosophy and thinking appeal strongly to youth. Young people like to do something, to see things happen. They are interested in the present, and many of those who are most prone to idealism want to translate that idealism into action. They see around them abundant examples of misfortune, of poverty, of social injustice. They study these problems of society in classrooms and discussion groups. They feel that the solutions lie in the realm of direct action—political action and welfare work. They cannot see the practical effect of abstract principles, eternal or ephemeral. Particularly is this the case when all that Christianity stands for is negated and denied by nations which call themselves Christian, and engage in mass murder to save democracy, or to protect minorities, or for other equally specious reasons. These young people say to themselves and to others that these are not times to pray, times to meditate, times to study dogma, but rather times to work for peace and to work for democracy, to work for the betterment of man here and now.

There are people and parties quite willing to capitalize this dynamic energy of youth. It is not by accident that Communists have espoused the cause of peace and democracy. It is no happenstance which finds the leaders of radicalism, part of whose announced goal is to abolish the Christian myth and substitute therefor religion of Communism, ostensibly allying themselves with causes which fundamentally all must approve and applaud. Remarkably clever has been the radicals' use of such cloaks of respectability, and remarkably plausible and convincing are their words and arguments. Attractive opportunities to do something now are placed before the young people who come to their meetings, and it is no secret that such young people are urged to become members of many organizations especially in universities and colleges, and to bore from within.

Do not misunderstand. This is no attempt to build up a red scare. Our campuses are not hotbeds of Communism. The noisy few in the radical group are seldom popular, and the converts to the total program are not too numerous. But two points are obvious. One is that the Communists and radicals see in youth a source of strength present and future, and are using youth cleverly. The other is that if the church permits this to go on indefinitely, with no counter-effort, with no strengthening influences of its own, the results may eventually become quite serious.

Campus Work Neglected

These are some of the reasons why the church should awaken to the fact that it has almost utterly neglected campus work. It has depended upon the influence of the home, of the home church, or of the local pastors. It has appropriated very little money, called very few men for work with university students. At least one person thinks this has been, and is, a mistake. At present, the scales are loaded in the wrong direction. The task of balancing the scales is tremendous. It is not a question of telling students what to believe, because they resent that approach. It is a question of presenting a cause, of convincing students that principles are paramount and creeds practical, that works are laudable and good, but that faith has a place in ever so practical a world. It is no easy task. It calls for energy, courage and social understanding. It demands mental stature and acumen. There is a challenge to the worker, but first the church must face the challenge which is now at its feet and can neither be waved aside nor dismissed with a word—whether workers shall be provided and given support in the work. St. Paul heard something of this sort once. He did not simply meditate. He did something about it.

THE CHURCH AND THE NURSE

A Superintendent of Nurses With Twelve Years of Experience in Her Profession Shares Her Thoughts With Us

A STUDENT nurse leads a busy life, but she does have some time off and she must decide how to use it. She must do some reading, must attend lectures and have some social life. She certainly needs her church. If she is so minded, she can get out to a service on Sunday, except on rare occasions. But cut off from the home church and the regular activities, and associated with some young women who are not church going, she often grows careless. And yet a nurse needs to be spiritually nurtured. She has her own temptations to overcome. Faith in God helps her over the hard places. Certainly no group of women has more need for prayer than nurses. In ministering to the sick, the dying, or the bereaved, a nurse can speak a word of comfort from the Bible or from her own experience if she is herself a Christian woman.

In hospitals controlled by the Roman Catholic Church and by some Protestant churches there are daily chapel periods of devotion. In general hospitals there are often held regular weekly services led by the various clergymen of the community. In a few there are occasional communion services.

But a nurse needs to have a church home that will take her away from hospital walls and make her a part of a normal worshipping congregation. Like all other people, a nurse appreciates a call from a pastor. And a nurse is glad to have someone from the congregation seek her out in a friendly spirit, help her make the first visits to the church and become a part in some of its social affairs. Student nurses might well be invited and become at least guest members of the congregation near the training school and hospital. For three years, and maybe for longer, these young

women will be living, studying, and working in this institution—it is their home, their school, and their profession.

The nurses in a group like the Lutheran Nurses' Guild, who become interested in the developing of their Christian character, will become interested in the possibilities within their vocation for Christian service. Returned nurses and doctors may be invited to speak of their experiences in hospitals and dispensaries in distant lands. Missions will make its own appeal through the distinctly professional approach. Christian faith and contacts are quite as valuable for a school nurse, a public health nurse, or an institutional nurse here in America as they are in India or China.

HER MAJESTY SAID

Queen Wilhelmina of the Netherlands Praises Work of Christian Missionaries

[Spoken over the radio from The Hague, March 16, 1940]

HAVING been requested to give my opinion on Christian missionary work as I have learned to know and appreciate it in the world, it gives me pleasure to speak to you.

To begin with, I should like to say that I feel a great interest in and a warm sympathy for the cause of Christian missions; in the first place, because missionary activity always originated from a deep and spontaneous experience with reality of Christ. Moreover, because its needed impulse always has been to live in obedience to the spirit of Christ, which means identifying one's self with the needs of the spirit, society and body of our fellowmen everywhere.

As a world movement entering into intimate contact with other and unknown spheres of life, missions have greatly contributed to further comprehension and mutual understanding and appreciation in spite of the fact that missions and the environment in which they labor represented deep differences of religion, spirit, cultural, social relationships, educational ideals, customs and usages.

The reason why this could be achieved is that love of Christ and of our fellow men was the impelling motive.

Since I have also been asked to give my opinion on the present needs and value of greater spiritual contributions in a world situation of great distress, I should like to express my deep conviction that in our present time the very first need is that of a radical renewal in the life of every individual. This only can be the fruitful source from which flows the necessary strength of the realization of practical and constructive achievement without which our world of today will go to ruin. At the same time, I avail myself of this opportunity to express as my sincere opinion that such a radical renewal can only be achieved if we return directly to the very source of Christianity, the New Testament, which invites and calls every man, none excepted, in order to find there the truth we need.

May mankind learn to see through the eyes of Christ, and by so doing overcome all ideas, sentiments and conditions that keep men at present so widely apart from each other, and which when exposed to the light of the spirit of Christ, appear to have no right of existence as cause of separation.

I hope thus that I have complied with the request that was conveyed to me, and I express my best wishes for the success of this convocation.

—Via Foreign Missions Conference, 156 Fifth Ave., New York.

THE PLAN

By John W. Umberger, Wytheville, Virginia

It's only when we err we meet with strife:
God has a perfect plan for every life.
Each blade of grass a thread in nature's loom:
Each bursting bud a resurrection tomb.

RELIGION IN POETRY

The Religious Fervor of Whittier's Verse Told

By ELMER SCHULTZ GERHARD, Philadelphia, Pennsylvania

NO AMERICAN poet would be more readily and more naturally selected as a contemplative author than Whittier, the "Quaker Poet," the "Prophet Bard," the "Hebrew Poet of the nineteenth century," not only in American letters but in English as well. His very name calls to mind the prophet bards of long ago. There is much of the old Semitic fire in him, a feeling of righteous indignation against wrong and oppression. His poems are so imbued with a religious spirit that they seem almost like sacred writings of ye olden time.

Upon occasions of deep feeling his words come to one's mind almost as readily as passages of Scripture. Whoever would express his entire confidence in the ultimate triumph of the right and his reliance upon God's power to thwart the evil devices of man will find John Greenleaf Whittier a ready help in time of affliction. Those who mourn and seek consolation will find solace for their grief and surcease from sorrow in many of his poems. To the wronged and downtrodden and to the suffering they appeal as strongly as the "Psalms of David."

Thus one may think of Whittier as the great High Priest of literature; but not all high priests have had such an audience and such an influence as he has had. The moral and religious value of his work cannot be easily over-estimated. He has scarcely written a poem, song, or even an essay, which does not contain a moral sentiment or some religious aspiration. The one central element in his character is this ever-glowing moral and religious fervor, and an unquenchable love for freedom, which, mixed with the beauty and melody of his soul, gives to his verse a delicate glow as of iron "gold-hot."

A Martial Quaker

As a Quaker, Whittier must be said to have a great deal of the martial spirit. The fiery, fighting zeal of the old reformers is in his blood. His "Antislavery Poems" possess a depth of passionate earnestness. They show that he could have gone to the stake for his convictions had he lived in a former age. His serenity and moral gravity carry the truth he was uttering effectively and directly to the heart and conscience of man, for he appeals directly to the moral faculty, to one's sense of right and to the conviction of justice and law. He thus becomes the "poet of conscience." This feature redeems his "Anti-slavery Poems" from the charge of being sentimental or indignant tirades against evil. They are not the fanatical outbursts of a would-be reformer. His better judgment was not overshadowed by passion and prejudice. But he does protest impassionately in the name of God against injustice and cruelty and against trespassing upon the moral law:

"Shall tongues be mute when deeds are wrought
Which well might shame extremest hell?
Shall freemen lock the indignant thought?
Shall Pity's bosom cease to swell?"

For more than a score of years he made poetry an instrument of reform; consequently when the Abolitionist movement became an "issue" he deliberately and unhesitatingly cast in his lot with the "detested little band of Abolitionists." Having thus consecrated himself to a great and noble cause, he poured forth in impetuous, ringing stanzas his hot indignation at "man's inhumanity to man." Every so often he startled a whole nation with some burning lyric that came like a fiery cross to warn and to rally. Listen to the stinging irony in "The Hunters of Men"—

"Have ye heard of our hunting, o'er mountain and glen,
Through cane-brake and forest—the hunting of men?"

Priest, warrior, and statesman, from Georgia to Maine,
All mounting the saddle—all grasping the rein—
Right merrily hunting the black man, whose sin
Is the curl of his hair and the hue of his skin!"

or to his fearless denunciation of a slave auction, at which the auctioneer recommended the woman on the stand as a "good Christian":

"A Christian! going, gone!
Who bids for God's own image?"

God of all right! how long
Shall priestly robbers at Thine altar stand,
Lifting in prayer to Thee, the bloody hand
And haughty brow of wrong?

How long, O God, how long?"

In all his antislavery poems he sounds forth a "blast from Freedom's northern hills" as terrible in its deep-toned scorn and denunciation as the voice of some ancient prophet.

Things Divine Discerned

Even though Whittier may at times have had his feeling of doubt and disconsolateness as evidenced in a few of his poems and notably so in "Questions of Life":

"I am; how little more I know!
Whence came I? Whither do I go?
A centered self: which feels and is;
A cry between the silences."

he does after all not belong to the bards of doubt and despair like Clough and Arnold; he does not "hover between two worlds: one dead and the other powerless to be born." Like most singers of his day, he recognizes the divine presence as existent and operative in all things. His verse is filled with the cheer of life and hope and courage—

"I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living
My freehold of thanksgiving."

The basic principle of his religious trust appears to be the "Inner Light." This solvent of doubt removes him alike from the sadness and the paganism of poets like the ones just cited. He believed in following this Light; and when he once thought he was directed by it no power on earth could prevail upon him to turn aside.

Of all our secular poets Whittier is the most religious. He preaches a broad, generous, and beautiful creed. Empty dogma and soulless creed were no more religion to him than they were to Christ when He condemned the Scribes and Pharisees in days of old and drove them from the temple. The main motives of his creed are the eternal goodness of God and faith in immortality. There is nothing finer and more soothing in all literature than his hymns, which have been called "so many acts of faith." His lofty poem, "The Eternal Goodness," may be worth a barrel of sermons. Many of his poems, or at least parts of them, have been set to music. It is a great pity that one does not hear them sung more often. None of his poems, nor those of any other

poet, sets forth such a profound faith in God and in immortality as does "The Eternal Goodness"—

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the Silent Sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

But one cannot discuss this phase of Whittier's life and leave out that inimitable passage in "Snow Bound"—

"Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

The Charm of Sincerity

The charm of Whittier's poetry comes from its sincerity; it has a vitality which brings it home to the hearts of people, it inspires them with new hope, strength and courage. The average reader respects it because he can understand it. He had the happy faculty of teaching and of preaching without being didactic or sermonic. His poetry may be provincial; and if so, then it is provincial only in its local coloring, for its sentiments are as universal as are the thoughts and feelings of mankind, which sorrows for the "touch of a vanished hand" and for the "sound of a voice that is still." His unaltering faith, his absolute reliance upon the goodness of God, and his boundless hope in immortality make him the Prophet Bard, the inspired teacher of the higher life. If the worth of one's life is estimated by the number of hearts comforted, by the number of lives uplifted and inspired, then his measure will be as full as that of any other poet of this or any other century.

His own life is a noble poem; noble example is nobler than the noblest poem, and the traditions of a life which was a poem is an inheritance more precious than a written poem.

THE ROAD TO JERICHO

Judge A. W. Holman, Columbia, S. C., Applies Gospel Narrative to Present Situation

"And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment and wounded him and departed, leaving him half dead."

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side."

"And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side."

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him."

"And went to him and bound up his wounds, pour-

ing in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

—Luke 10: 30-34.

I'm sure that if we had been on the Road to Jericho that day we would have denounced those robbers and thieves; denounced them with withering, blighting, blasting scorn and contempt; just as we now hold in contempt those murderers and rapists who are responsible for the almost complete destruction of the only real Christian nation upon the face of the globe today; but let us not consume our valuable time for such, while we may here dedicate ourselves to the great task before us. Let us conserve and consecrate our energies that we may, all the more, pour in wine and oil. Let us now pray for divine guidance that we may both know how to do and to do God's will. If God's will is to be done on earth, it must be done through you and me; there's no other way. We Christians of America must not crucify Finland upon a cross of selfishness, apathy and indifference. America is on the road to Jericho now. All of America; especially, most especially, those of us who have consecrated ourselves by enlisting under His cross, the banner of Jesus Christ, the Christians' Commander-in-Chief. *Over there* is the need; *here* is our task. Every one of us must make choice in this matter; again I say: Christian friends, we are on the Road to Jericho. We must be classified as either priest, Levite or Samaritan; if those of us who are able to help, yet *must* be classified as priest or Levite, we ought to fall out of ranks and forfeit every claim which we have ever made that we have enlisted under His banner. Yes! forfeit every claim of any right to Christian stewardship.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him."

Friends: We are standing by the roadside. Will we have compassion, or will we too "pass by on the other side?" 460,000: the dying, the homeless, the naked, the hungry. Those who are encompassed by utter despair; hungry children, innocent children; no bread, no home. Can those of us who are able to alleviate their suffering refuse to do so and thereby "pass by on the other side"? God forbid. In the face of this stark tragedy will Christian America "pass by on the other side"?

HELPFUL WORDS

HERE they are—"Comfort—hope—consolation—mercy—rejoice—praise—laud—trust—joy—peace." Read the lesson over again and in your own Bible underline each one. That will make them shine like diamonds on a ring. A fearful and nerve-tortured Sister said to me recently, "I paid a psychiatrist fifty dollars and he didn't help me. Then I was relieved by a message from the pulpit." It was just St. Paul's prescription that helped. The God of *hope* had filled her with *all joy and peace* in believing so that she now *abounds in hope, through the power of the Holy Spirit*. Why spend money for futile help when Christ offers a *cure* free?

A GOOD COPY

MANY a person's handwriting has been spoiled by a bad copy. The fruits of those old prim and perfect "Spencerian copybooks" were a generation of ladies and gentlemen who wrote prim and beautiful letters. The copybooks gone, most of the prim and beautiful letters are gone, and we have individualistic and idiotic chirography.

It is much the same way with Christians. We used to copy St. Paul as he copied Christ, and we had prim and beautiful Christian lives. Now we have "our ideas about things" and follow our individualistic desires. The result is about the same as with writing.—E. R. McCauley.



STATION WRUL

On the Air from Boston

Pastor William B. Sadtler Directs
Facilities of Powerful Short-
wave Station



ST. MARK'S CHURCH, BOSTON

FROM a spectacular point of view, communication with Admiral Byrd in his Antarctic expedition is the last word amongst the triumphs of radio. Many of us reserved the night in the week in which communication was established with him when he was at Little America on his previous expedition, but on this third trip to the frozen South wireless was able to render the service that was not given the previous expeditions. From Boston on the second and fourth Sundays of December, January, and February religious services were carried by short wave to the Admiral and the men accompanying him, without the assistance of South American or other intervening stations. These services are of particular interest to us of the Lutheran Church because they were in charge of the Rev. William B. Sadtler, pastor of St. Mark's Lutheran Church, Boston, Mass. Pastor Sadtler had the help of brother clergymen in Boston for the addresses, but "the service" itself was what we would recognize as our own Lutheran liturgy. Each of the broadcasts began with the familiar hymn, "Come, Thou Almighty King," and ended with the navy hymn, "Eternal Father! Strong to Save." The young people's group of St. Mark's, with the co-operation of the regular choir, provided a mixed chorus of fifty voices which sang the service and hymns for these broadcasts.

The Scripture lessons were those selected for the service of men remote from home. The sermons were six minutes in length. They were very carefully concentrated upon their themes and were much appreciated by those to whom they were addressed.

Place for Religion

The World-wide Broadcasting Foundation, University Club, Boston, Mass., by which Admiral Byrd and his men were reached in Antarctic waters, is a noncommercial, educational organization, financed by Nelson Rockefeller and Harvard and Yale Universities, for adult education by radio. It is in short waves (11.79 megacycles or 25.4 meters). The Foundation is particularly interested in enhancing the influence of goodwill among the peoples of the earth. Among the programs that have attracted special attention is one entitled the Czechoslovak Goodwill Program and another directed to all of Latin America with the title Inter-American Goodwill program. The Foundation recognizes the value of religion and therefore has been desirous of adding church services to its secular programs.

So far, strangely enough, the Christian Scientists have given the greatest recognition to the value of this service and have been most generous in their offers of assistance and responsive in commendation. But through Pastor Sadtler the Lutheran Church has now been entrusted with a series of services which are to be addressed to the Lutheran people of Northern Europe. Prominent in the thinking of the management is the plan to send religious services to people in Central Europe who are, for various reasons, entirely deprived of the ministry of the Gospel. Through these services the hymns used are those from the heart of

Lutheranism and familiar to Lutheran worshippers everywhere. In a program before us we note "A Mighty Fortress Is Our God" as the opening and theme hymn for the period. The program closes with the equally familiar Lutheran prayer hymn, "Lord, Keep Us Steadfast in Thy Word." The Common Service Book is used for the service, of course, and for all the hymns. A quartet representing the various bodies of our Lutheran Church provides the music. Among the nations of Europe to whom the broadcast brings the message of divine love are our Swedish, German, Norwegian, Finnish, Danish and Latvian fellow believers.

The Wednesday afternoon broadcasts of April will be test broadcasts. If there is a response that shows that our Lutheran people approve the offering and are helped by it, the facilities of this powerful broadcasting station will be opened to us permanently and we shall be able to send this service to the whole world. In that case the period of use will be changed from Wednesday to Sunday afternoon from 4.45 until 5.15 P. M., E. S. T.

LUTHERANS ARE COLD

PERENNIALY a subject for Lutheran editors is the unrelenting coldness of our Lutheran churches toward visitors.

One writer sadly bemoans the fact that only in rare instances do any of our Lutheran churches extend the friendly hand of fellowship as well as they might. The situation varies with synods, congregations and local pastors; and over a period of years may run a gamut of extremes in one church, depending upon the emphasis given the problem.

The editor mentioned, a veteran of long experience, has concluded that there will be no change, at least during the life span of us now living. The leopard cannot change its spots. Neither can the Lutheran Church alter the complexion of its greeting to visitors. Until the seemingly first-hand coldness of the Nordic disposition—which most of our constituency has inherited—thaws out, visitors probably will suffer.

Despite their laudable efforts, the initial reticence of the majority doesn't hurriedly warm up to new faces. In the course of decades the fault probably will disappear. By the time the Lutherans of the world have united in one vast body, they may be known as the friendliest of denominations. But not during the life span of any of us now living.

Hope for the present lies in the attitude of the visitor. May they all be like one Christian gentleman recently with us. He travels a great deal and therefore is frequently a stranger at our worship services—usually leaving without a single friendly word from the members. It never bothers him, he tells us, for he attends the worship to meet God. When he departs after close companionship with Him, the unintentional neglect of men is of no concern.

It places additional responsibility on the already heavy burden of our pastors, but when our Lutheran worship can bring the stranger into intimate communion with the Master, we hope the apparent indifference of our members may be overlooked.—*Lutheran Monitor*, Sioux City, Iowa.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Vatican Is Displeased with Mussolini because of his coy flirtations with Russia through the interested pressure of Hitler. The Pope's dissatisfaction is not due to the totalitarian nature of the three governments involved. Being itself totalitarian in structure and technique, the Church of Rome could get along very well with Germany and Russia under their present rule, if her own interests were properly respected and safeguarded from interference. But the report of Poland's Cardinal Hlond concerning the banning of religion from Polish schools, the aggressive teaching of communism and atheism instead to the Polish youth, the persecution of the Catholic clergy and the starving of the Polish people into submission to the same teaching, has altogether made any acceptance of Russia impossible to the Vatican, and Mussolini's consideration of it an insult to the national faith of Rome's oldest daughter, Italy. The Pope has also renewed his attacks upon the Reich with increased vigor for equally pertinent reasons. Pius XII has been waging a gallant war on behalf of the Christian faith, for which he at least deserves respect; but it could be more generously viewed if it were based upon a broader and deeper foundation than Rome's particular self-interests.

With the End of March the French government closed out its camps established for Spanish refugees. Of the 500,000 who crowded into France ahead of the victorious march of Spain's Nationalist General Franco, only 6,000 remained in the internment camps at the end of March. These were offered the alternative of returning voluntarily to Spain, or of taking up some sort of work in France. Of the original 500,000, 155,000 have been assimilated into France's war against Germany; another 50,000 have been absorbed into French industrial plants; still others have either returned to Spain, or have migrated to Latin America or other countries. A group of 55,000 asked to be considered purely as political refugees. These have been distributed among labor corps for work on farms, highways, railways and other public works. This has been done in accordance with the terms of an emergency decree issued last year. These records have just been revealed as a partial answer to the charges of radical groups in Mexico and the United States, that the Spanish refugees have been cruelly treated by the French. Considering her expenditure of more than 1,000,000,000 francs for the relief of Loyalist refugees from Spain, France thinks she has done rather well for them.

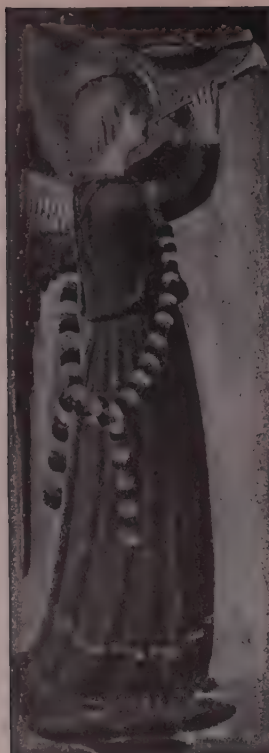
The Soviet Atheists Are disturbed again. This time it is by the discovery that school children have come under the influence of traveling Baptist evangelists, and have been taught in the meetings they attended "that the world will soon cease to exist, and that there is a continued existence after this life on earth." The *Komsomolskaya Pravda*, organ of the atheist Communist Youth League, thinks this is terrible, and that something should be done to eliminate such teachings on the part of religious groups. One thing urged by *Pravda* is the organization of atheist "cells" in all village schools, through which "the youth of the schools should be saved from the corrupting influence of the clericals," and that "the youth should be taught in the spirit of intransigent atheism." Can it be that the atheists are afraid of a future life? Or is their present condition so awful that they are afraid to have it continued?

Brazil Knows a Good Thing when she sees it. Her government has just offered to admit 100,000 or more Finns as preferred immigrants. In fact, Brazil's Immigration Council has decreed that "the unfilled quotas of all nationalities for

five years would be given to the Finns." That is a fine testimony to the sterling character of the Finnish people. The Finns, however, do not want to leave their homeland, unless they have to. But they must have help, more now than ever before. Surrender to superior numbers and resources has not removed that need, only changed it. Finland has bravely undertaken the task of transplanting 500,000 of her nationals from the territory seized by Russia. Cities, towns, villages, hamlets, farmsteads destroyed by ruthless bombing must be rebuilt, and many more must be provided for the population being transplanted. Because of Finland's rigid winter climate this task must be completed not later than autumn of this year. Official help from our government and from Scandinavia will not be enough. Sympathy extended with full hands by individuals, especially by those of Finland's faith, can do far more for these harassed heroes at the world's top—not to mention what it will mean of worth to those who give.

The Moslems of India are taking a definite step in the solution of their national problem. The Moslem opposition to Hindu aspirations for complete independence has long been known and well understood. They have no desire or intention of becoming a submerged minority in a Hindu state. Hence the suggestion of the Moslem leader, Mohammed Ali Jinnah, that India be divided into autonomous national states as the only solution of the Hindu-Moslem differences. Says Mr. Jinnah, "If the British Government really is in earnest, and is sincere in its wishes to secure the peace and happiness of the people of this sub-continent, the only course open to us all is to allow the major nations to separate to their homelands." That means India would be made up of independent states delimited according to major ethnological or religious groups, yet bound in a larger unity in which the rights of each would be fully respected. This, Mr. Jinnah believes, would not only protect the Moslem and Hindu rights, but also those of various other minorities. To such an arrangement the British Raj could give the right of way without loss of prestige or fear of anarchy following the surrender of much of its present rule and authority. Incidentally, it would also strengthen the British-Moslem bond in India and elsewhere.

The Way of the Pacifist is always hard, but Britain is trying to make it easier. In Germany he is put to death as a traitor to his country. In France he is jailed or made the scavenger of the dead on the battlefields. But in Britain the government has lately set up fifteen courts in which he may plead his case, and the authorities pay the pacifist's expenses in coming to trial. This change in procedure is credited to Britain's experience with pacifists during the World War, when violent measures failed to break down real convictions, but instead produced deplorable mental reactions. Since the numbers of conscientious objectors have greatly increased everywhere, the British are trying these milder measures. The purpose of the courts is to sift out the considerable number with whom pacifism is an excuse or convenience and not a conviction. These are ordered into the ranks at once; but the actual pacifists are provided with non-combatant duties—growing food, driving ambulances, making recreation grounds for troops in camp. This of course may seem like a subterfuge to the out-and-out pacifist; but even in doing this they will be doing no more than the rest of the population who would never really be considered formally in the combatant class. The demands of total warfare, now so generally enforced by totalitarian methods, have, however, forced the last woman and child into the ranks of potential enemies. That is the pity of it. This action by Britain may seem like a sign of weakness and crumbling morale to more ruthless nations; but the more thoughtful will be able to recognize in it rather a respect for, and reliance upon, the finer features of democracy.



SAVED FROM DEATH

Easter's Epistle Lesson a Call to New Life

By THE REV. JOHN M. RECHER, Fifth Lutheran Church,
Springfield, Ohio

THE dawn of this year's Easter Day awoke to the ringing of church bells and the blowing of trumpets from the towers and steps of many houses of worship. Easter trumpets announced the entering processions of choirs and clergy. Mighty organs rolled forth majestic Easter chorals. On our radios we followed the course of the rising sun as one by one a series of magnificent Easter services were announced from the Atlantic to the Pacific. All of this is the human attempt to dramatize and emphasize God's trumpet call in the earthquake that rolled away the stone from the tomb in the garden of Joseph and the ineffable light that dazed the Roman guard

and touched with power the pierced body of the Son of Man and called it back to the indestructible life of the Son of God. This divine drama was the crowning climax of the life of God's Son as He walked among men and called them to a new life.

Among Worldly-minded

This new life (new to men, but old as eternity) became flesh and blood and dwelt with men in the person of Jesus of Nazareth. His compassionate voice called men everywhere from the living death in which they were bogged down and despairing to the deathless life in which He walked serene and secure in His oneness with the Creator. The only disturbing element that troubled the calm spirit of His life was the ever-present sin that possessed and consumed all men. Not only did His lips utter that beseeching call to men that they might have life, but His whole person radiated that message on every spiritual wave length that is needed to touch the souls of men responsive in every race and clime unto the end of time. Even in His death He called men to life. "If I be lifted up, I will draw all men unto me."

But men from then until now are so earthly and this-worldly minded that it is hard for them to vision and understand the nature of the life to which He calls them. Ten lepers are healed and nine of them go away satisfied with a few years of physical health added to their living death. Philosophers and the legal lights of the day were content to marvel at the clarity of His thought and the richness of His speech. Twelve bosom companions were chosen and Judas thought it was an "open sesame" to wealth and power while the rest contested for seats of honor. Simon Magus wanted to buy with gold the secret and power of this life. Ascetics thought they could find it in caves and quiet walls. Crusaders would have won it by fighting the Turks for possession of the Holy City. Spanish Conquistadores thought the cross gave sanction to murder and robbery. And people today make all these mistakes and add to them the folly of thinking that this life is an aid to social respectability or to professional or business success.

But the eleven disciples and others had their eyes opened

to see that He had called them to a New Life—a different life. It was not the old life made easier and more self-satisfying. The Resurrection was God's Reveille that heralded the dawn of the day of victory over the evil forces that had marred the masterpiece of God's creative art, the human soul. Because there was no better subject to copy, God fashioned it after Himself, made it in His own image. Sin is the vandal that has desecrated the canvass. But the Crucifixion provided the blood that has power to cleanse it. And the Resurrection was the Eternal Light of Life with power to restore the form and color of the original masterpiece of the Creator.

The Substance of Symbols

Paul probably wrote the First Epistle to the Corinthians shortly before Easter and thus in our text alluded to this glorious Christian festival, still called the Pascha or Passover, of which the Hebrew Passover was the prototype. The early Christians continued to celebrate the Passover, climaxing it with the celebration of Jesus' resurrection. Both Jewish and Gentile Christians therefore knew the significance of the paschal lamb and the unleavened bread. As the blood of the passover lamb on the doors of the Hebrew homes saved the people from the death of the first-born and freed them from Egyptian bondage, so the blood of Christ, our passover, sprinkled on the cross saves us from spiritual death and the bondage of sin. The unleavened bread of the passover signified the purifying and separation of the Israelites from the rest of the world. The Christian must keep the feast with the unleavened bread of sincerity and truth unmixed with the spirit of the world.

St. Paul thus admonishes us to keep the Easter Festival by purging out the leaven of the world. Easter is a time not only of glad rejoicing but of self-examination too. The ancient Hebrews and the early Christians searched with candles every closet and corner of the house lest they miss some leavened bread or dough that had not been cast out and this leaven contaminate the passover bread. So we are admonished to "purge out the old leaven that we may be a new lump, as we are unleavened." God has given us the light of His truth with which we are to search our whole life as individuals and as a church to find the leaven of the old life of sin that may lurk there and to cast it out. The leaven of malice and wickedness, avarice and intemperance, or any other leaven of the world, has no place in the Church of Jesus Christ our Passover.

Our Easter hosannas and hallelujahs will echo back upon us with hollow mockery if they do not arise from hearts that are purged from the leaven of the old life. May the open tomb of the first Easter dawn bring to us anew the call of God to a New Life. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light."

"WITH one accord in one place." That is good science and good religion. It is cohesion. It is the difference between a pile of sand and a bar of steel. That is what made power possible for the Church on its birthday. The same law is in force now. Every church "of one accord in one place" is powerful today.—E. R. McCauley.



WHEN the program of The Children of the Church first came to our hands, we exclaimed to Dr. C. H. B. Lewis, "This is one of the greatest steps forward the Lutheran Church has taken since it abandoned the parochial school idea." For here was a course of instruction just fitted to bridge the gap between early home training and confirmation. The impression had been strong upon us as a pastor that we were unable to hold our catechetical classes after confirmation because usually insufficient preparation had been made prior to their instruction.

Coming to Fremont as the pastor of the college and seminary church we faced an ideal opportunity to test our theory that The Children of the Church curriculum would serve a valuable function as a pre-catechetical course of study. Located in the midst of a college and seminary population, another opportunity was presented: that of having access to a corps of interested and enthusiastic teachers.

Where, we argued, could one find a better field for experimentation than here with prospective ministers to do the research and teaching work? We found six young folks willing to make the test, and immediately organized our faculty.

Parents' Aid Sought

Sunday morning, in the church services, we announced what we planned to do, repeating the notice four successive Sundays. Mimeographed postcards were mailed to parents, emphasizing the opportunity of having their children gain an extended course of religious instruction under competent teachers. The opening day was Saturday; the hour was ten o'clock.

In Sunday school, each class was visited and the project explained, either by myself or the superintendent of The Children of the Church, in our case the president of the Women's Missionary Society. Names were enrolled in the class.

The term ran thirty weeks, each section using three units. We started with the Primary unit, enrolling all children from 6 to 8 years of age. In the Junior section we had the children from 9 to 11. Each section was sub-divided into three classes, roughly grouped into years, as, for instance, the 6-year-old children in one class (No. 1), the 7-year-old in No. 2, the 8 in No. 3, and so on.

Each section, Primary and Junior, had its own worship service, but we all joined in the closing service, largely singing.

Studies in the Catechism

Above these two sections we mounted the catechetical classes. The catechism class corresponded to what would have been the Intermediate section, if there were such a unit in The Children of the Church. This group studied Y. T. T. ("Yesterday, Today and Tomorrow").

The highest section, the 13- and 14-year-olds, constituted the confirmation class. They studied Nolde's "Studies in the Catechism," taught by the pastor.

Our highest expectations were realized in the attendance, the interest, and the quality of instruction. From a Sunday

school membership of less than 300 we received an average of 72 in weekly attendance. As the system is perfected and gains momentum the total will undoubtedly increase.

The Daily Schedule

The daily schedule went somewhat like this: Opening song service for five minutes, a passage of Scripture recited by

memory by one of the pupils (usually a part of the assigned lesson study), a second hymn, concert recital of some part of the class work, either from the Catechism, the Creed, or the Lord's Prayer, a prayer by the pastor, a third hymn and the lesson study. In the case of the smaller children the lesson hour (fifty minutes, to be exact) was divided into two parts, separated by singing or some physical activity which served to vary the program and conserve the interest of the children.

Among the benefits realized from this combined program of Children of the Church and catechetical instruction, several are enumerated:

1. A continuous, integrated weekday system of education was provided. The parents, many of whom went to parochial school in the old country, felt very much at home in this streamlined, modern version, and were therefore competent to co-operate with their children.

2. The catechism class was not considered an intrusion into an otherwise free Saturday by the pupil but as the climax of Saturday instruction running from the time they reached six years up to fourteen. We have found it difficult to get children at the age of 13 or 14 to start thinking of Saturday as a church instruction day, but under this setup the six-year-olds were glad to come, and that interest was capitalized upon to gather momentum for the remaining years.

3. By ending the series with confirmation, a logical climax was reached, and an incentive was provided to the underclassmen to continue the course to its conclusion. Very few children resist the idea of confirmation; it confers, in their minds, the prestige of the church. That fact is used in this system to provide a goal for their efforts and a stimulus to persevere to the completion of the entire course.

4. Since Sunday school cannot in its limited time furnish the religious education we desire, the Saturday sessions fit in thirty lessons a year of the most practical and helpful information and inspiration into the Sunday instruction, and afford definite character-building possibilities. Here we may try projects, observe our children at work and at play, and emphasize principles, and we have them under a co-ordinated atmosphere for at least seven years, through the formative period.

It is my sincere conviction that the United Lutheran Church is on the path to a great improvement in its educational program in The Children of the Church. I pray that we may be guided into a permanent, spiritual progress by our great Head.

ACROSS THE DESK

In a somewhat recent issue of a New York daily paper, the situation of a Western clergyman was reported: its newness attracted our attention. The incident described has as its central figure a minister of the Gospel who held some sort of job for which compensation was drawn from the Federal treasury. It so happens that a political convention was held and he was asked to petition the throne of grace that divine guidance and support might be vouchsafed the delegates engaged in work of great significance to their nation, party, and community. He accepted the invitation and prayed effectively. Now he fears that he has violated the Hatch Act which the present Congress enacted and which imposes a penalty of imprisonment, or fine, or both upon anyone paid wholly or in part by Federal funds if and when they engage in political activity, local, state, or national.

We deem it highly improbable that the members of the United States Congress gave thought to the offense committed by the Rev. Mr. N. In fact, one might in his simplicity jump to the conclusion that unless the minister accepted money he was guiltless, but such would be an erroneous conclusion. The Hatch Act, as we interpret it, forbids federal employees to contribute to a partisan political purpose in any way. Disobedience to the law need not be in the form of dollars: equally criminal is the giving of goods, or still more abstractly, influence of any sort that is intended to bear upon the results of an election. And what could be more definitely relevant to the high purposes of the new law than the employment by a clergyman of his access to the throne of grace in a fervent appeal for help from on high for his cause and party.

Personal Implications

We might not have given consideration to the plight of our Western ministerial brother, had it not reminded us that we were guilty of a similar but more heinous offense in 1936. There is, as it happens, the possibility of "passing the buck" in our case, since we were serving as a kind of proxy. We were assigned the place of an ecclesiastical superior who was unable to attend the convention because of a parish situation which required him to go out of the city. Nevertheless it is undeniably true that at the 1936 Democratic National Convention in Philadelphia we were among the clergymen who "offered the opening prayer" at the several sessions. We can make this confession now, because the Hatch law does not apply to misdemeanors of the year 1936. Otherwise (except that we do not get but give to the Federal government in the form of taxes, not too willingly) we would be in danger of indictment.

It is of course a ludicrous implication of a law that has some justifiable intentions. But on the other hand, the citation of the clergyman serves to make one do a bit of thinking about the value of prayers which clergymen are requested to make at many sorts of assemblies. It is our impression that at the great national conventions at which candidates for the office of president are nominated, a minister is on the program of each session to open it with prayer. We say minister, but the official title of the person may be priest, rabbi or pastor. Indeed bishops or presidents of ecclesiastical groups are "honored with an invitation to invoke God's blessing upon the deliberations for which the delegates have assembled." Those thus called upon beyond doubt consider it a perfectly proper act for them to perform. They may not have a particular candidate or party in mind as they pray. On the contrary, the appeal to God can be justified by the deeply sincere conviction of priest, rabbi and pastor, that only by divine influence can his country avoid the transgressions that bring judgment upon it.

SINCERITY OF PURPOSE

ONE assumes that reasonable sincerity of purpose exists among those in whose names as delegates the clergymen officiate by and in their prayers. There are two sorts of hypocrisy which may make such appeals for divine grace mere vanity. The first of these two "forms of acting," that is, of hypocrisy, is using the appearance of representatives of the church as a cloak for respect for high and holy motives and activities. No amount of clerical dignity or of fervidly sincere belief in the efficacy of prayer can adequately clothe in piety low-down, unscrupulous political chicanery by which deception is practised upon the people and ill-gotten advantages to an undeserving few are managed. It was a sad day for Jerusalem when Pilate and Herod were made friends by the manipulations of a clever gang of conspirators who sold their nation's future and their posterity's peace for graft and personal prominence.

The second form of hypocrisy we have in mind could more accurately be called a superstition. An idea exists that a clergyman is so equipped by his position, training and manner of life, that he can be the means of imparting something from on high by his presence and an act of prayer. The contribution expected from him by those having the idea is in no way conditioned by the plans and characters of those who are present with him. In theology we have a technical phrase "*opus operatum*." It implies that the results of an action occur independently of the intentions or conditions of the performer of the act or of the desires of him in whose behalf the act is done. A very crude illustration of what we mean by an *opus operatum* is the result of exploding a charge of dynamite or planting a tree or removing an obstruction from a road. Who or what did the act in no way conditions its effects. In a somewhat similar manner, acts which are performed by persons occupying ecclesiastical positions are assumed to be helpful just because they have a religious connection. It should be obvious that this is only a trifle above the theories found among people who attach virtue to charms, who regard Friday as unlucky and who seek the aid of pow-wow practitioners when they need a doctor's advice and prescription.

The great evil of such misplacements of trust arises because they lead people into dependence upon mechanisms, and such forms of faith as come from the abuses of reasoning and the over-emphasis on feeling. They degrade the divine revelation of our Lord and set up a sort of idolatry. They deceive multitudes of people.

SELECTED FACTS ABOUT EDUCATION

We have before us the 1940 edition of the World Almanac, opened at the page headed "Economic Status of 46,000 College Alumni in United States." We remind our readers that the general subject of higher education is proposed for their special consideration in this "after Easter" season and that the interests of the U. L. C. A. Board of Education have a definite claim upon the pastors and members of our group of Lutherans.

It will surprise no one to read that higher education is one of the outstanding enterprises of the United States. According to the most recent statistics in our possession (1935-36 release from the United States Department of the Interior) there are 1,250 universities, colleges and professional schools and an additional 291 teachers' colleges and normal schools. Their total of expenditures in the year reported was \$588,760,009. (The amount seems a bit extravagant but for "common school" education almost four times that amount was spent.) The total population of the United States in the year of the last census (1930) was 122,000,000. Of these 31,000,000 were eligible to attend the

public schools and an average attendance of 22,000,000 is reported by the Department of Education. High schools in 1938 "were attended by 6,750,000." Approximately one-fifth of that number (1,500,000) took some form of college or university work. The number annually graduated we did not find. But the figures already given indicate the enormous extent of the educational facilities enjoyed by the youth of America. And even though one is not certain of the scholastic superiority of the "seats of learning" over European institutions there can be no doubt of the exceptional distribution of opportunities for intellectual training.

The essential *value* of higher learning is indicated in a series of brief paragraphs found on Page 566 of the 1940 World Almanac. We quote from conclusions that were drawn from data gathered concerning the economic status of a group of 4,600 college alumni in the United States. One reads that the average age of graduation is twenty-two and that college men tend to marry earlier than college women. The divorce rate among them is lower than the average for the entire country.

More than half the graduates live in cities of 100,000 population or more. Sixty-eight per cent of the men and forty-three per cent of the women earned from one-fourth to all their college expenses.

Fifty-one per cent of the men graduates and sixty-one per cent of the women graduates have never been idle at all since graduation. The members of the class of 1932 were hardest hit by unemployment. The salary scale of men alumni is higher than that of women alumni, although older women receive more than younger men. The average college man one year out of school receives a typical salary of \$1,314. This average increases annually; being \$2,383 at the end of the eighth year.

Other Than Salary Values

In citing the above "statistics" relative to American colleges and universities, our purpose is the indication of their most easily discerned value. This of course is the one that can be stated in terms of wages. Other conditions being equal, it can be safely expected that the training acquired by a fairly practical course of study will repay the investment of money. But the increase of earning power is only one product given by college and university instruction. The advances in culture which are direct or indirect products of our schools of higher than public school grade, benefit the entire population of the country. It is true that certain geniuses are independent of the routine discipline of books and teachers. Edison was not a university man. But we cannot compute values for the average citizen on the basis of the gifted minds of a very few men and women, who really prove the rule by being exceptions to it.

Without in any way objecting to the laying of taxes to maintain institutions of advanced learning, the American, and (we believe) also the Canadian people, must always keep open a sufficient number of privately supported colleges and junior (preparatory) colleges to make tax-maintained educational enterprises behave themselves. When the civil government is the sole source of a nation's culture; when its educators owe their positions and salary to the state, there is no competition and instead of developing the type of culture that affects body, mind and soul in such proportions as will perpetuate our government and its historic social ideals, there is the ever-present danger of political control. A medical missionary from the Far East quotes one of the leaders of a high military authority as saying, "When we have achieved our military objectives, we do not intend to be such fools as you Americans were in the Philippines or as the British have been in India. We have no intention of opening schools and thus educating the vanquished to the degree that will enable them to discern the advantages of autonomy. We intend to destroy the

schools already started and thus insure our business men a constant supply of cheap labor."

We hesitate to credit so diabolical a plot to any enlightened mind of this century, but a glance at the philosophy of ancient governments proves that the majority of a people can be reduced to the ciphers in an aggregate of manpower where the educational system is adjusted to the will of a determined, ruthless dictator. But at least the mere statement of such a scheme should inspire us here in America and Canada to maintain schools capable of giving an adequate "liberal arts" course and independent of the state.

CHURCH-RELATED SCHOOLS ESSENTIAL

Two things merit lodgment in the memory of every American citizen: the first is that our American ideas and methods of education originated in groups of Christians. The fact is that the Gospel of Jesus Christ, focusing emphasis as it does on character development makes education the constant companion of growth in favor with God and man. It in no way reflects on the "idealism" of our colonial ancestors that they wanted American-born and American-trained preachers. To get them, that is, to avoid the need of sending men to London, to Paris, or to Germany for ordination required the establishment and support of local colleges.

It may now seem illogical to give so much favor to one profession, the ministry, but it must be remembered that this American-trained ministry or rather the means of fitting American men to serve American congregations was the leaven that gave the privileges of higher education and the practical phases of a competent citizenship to all classes of people. What made our form of democracy an effective system of government was the network of colleges (later, universities) that were located from Maine to Georgia and thence westward as the country was occupied.

Worth the Cost

We desire to tell the pastors and members of the United Lutheran Church that they are neglecting the preservation of their institutions of higher learning. We have in previous years set down in black on white the same assertion but so far it has not yielded much in the way of results. We cannot conscientiously permit this 1940 season of attention to higher education to pass without repeating the declaration. We are not deriving it from our own ideas nor from our own observations. It is the well-considered conclusion of the men and women of our church who have been charged with the responsibility of conserving and applying Christian education by means of church-related colleges. They have told us in conversations and at gatherings of educators that a certain amount of money is necessary to establish and maintain a Christian college. Our schools lack the money which will adequately remunerate their teachers, provide buildings and pay for upkeep and expansion. We are not giving it to them.

THE LUTHERAN is no longer content to report: we desire to warn. The propagation of evangelical faith cannot be continued in this country if our liberal arts, church-related, colleges are compelled to go out of business. If they close their doors, the sources of a properly trained ministry will be dried up. When our Protestant churches cease to leaven their country with evangelical truths such as the pastors of previous generations have preached, the control of the institutions of culture will pass either to secular authority, the state, or to a hierarchical branch of the Christian Church. That means either atheism or hierarchy. In either case, what we, under God, have propagated in America, namely, an open Bible, freedom of conscience in affairs of worship, and liberty of government will be modified toward some "ism."

How much are freedom to read the Bible and equality of civic rights worth to us? The answer that registers and brings results must be partly in dollars.

A VISION OF PEACE

Micah Shows That Only as God Planned Is Peace Attained

By D. BURT SMITH

Micah 4: 1-5; 5: 2-5. The Sunday School Lesson for April 21

FROM vision to reality is what the world wants and seeks in the matter of peace. With nations warring and students of conditions predicting long wars both in Asia and Europe, how about peace? The anxiety for peace never was more intense, but the way to it as yet is hard to find.

The way to peace was visioned by Prophet Micah, but first he reviewed the reality of conditions. He saw that the threatened punishment of Jerusalem would be similar to that of Samaria. He saw back of this the sins that brought on the punishment. He deplored the fraudulent way of the rich with the poor. The oppression and bribery and social injustice of many kinds were in his thought. Terrible as were these sins in Israel, they were equally heinous in Judah. At best there was a gloomy future for the sinning people. However, the plan of God must be fulfilled. Peace must obtain in the earth. Prosperous people must occupy the land. Such changes in attitude and conduct would come about that blessings would abound for God's people. The fact of war would become a matter of history, not of present-day news. People would turn from the destructive pursuit of war to the constructive ways of agriculture and horticulture. The study of the methods of war would be debarred. A generation would dwell in the land that did not even know war. Thus was Micah's vision of peace headed toward realization.

Looking Toward Peace

Future peace was something to anticipate with eager hope. Enough assurance was given to make the most optimistic within bounds even when most demonstrative in his expectation. The center around which this visioned peace would be realized was the worship of God. The house of God would be established in a place where it could be seen. It would command the attention of the people, meaning by people the punished children of Israel. These would turn to the house of their God "in the last days" worshipping God and seeking to do His will. For the present they could only look for peace, for that something better farther on. A missionary note introduced for reference is made to the effect of Israel's turning to God and His house. Neighboring nations would desire the same blessings as Israel was receiving in that better day of coming peace. These nations would decide to make Israel's God their God and His house their center of worship. So much for the magnetic influence of a people devoted to the worship of God. These coming people would desire instruction so as to walk in the ways of God, pleasing Him and serving Him. The prospect of a warless world was projected before them. Their land was not for war, but for cultivation; not for fatality to human beings, but for fruit for human well-being. The fear of harm would be suppressed. The quiet of a man under his

own vine and fig tree was seen as illustrative of the reign of peace toward which they were looking. There would then be a marked devotion to God and a concerted walking in the name of the Lord. This vision of peace was fascinating as the prophet described it.

Our world longs for a vision of world peace. Thousands organize with the one motive of hurrying the establishment of peace. Many kinds of plans are proposed, all fostering the peace idea. In but one matter do they all agree: they all want peace, hope peace is possible, and anxiously strive for it. But in too few of these worthy outreaches for peace is there any recognition of what Micah meant when he said, "This man shall be the peace."

The Peace Bringer

Micah found himself in an embarrassing situation. Having looked forward to peace, he had to turn his thoughts to the siege of Jerusalem by the Assyrians and the downfall of its government. He had to recognize captivity as inescapable. However, after Judah's fall there would be restoration, a deliverance from captivity so that after the exile they could be used of God to further His cause on the earth. But all this pointed to a world-affecting event, the birth of a Child around whose life and name would be gathered the prevailing advocates of peace, and in whose teachings would be found the only basis on which world peace could ever be set up. Strangely enough this birth would be unheralded among the great of the world, and no metropolitan center or capital city would be honored with this birth. This expected Child would be the Deliverer, the prophesied Messiah. He was to be a small-town man. Born in a village of no

THINK OF THESE

WHY does the world refuse to try the ways of the Prince of Peace?

The Prince of Peace came to give the world peace; but the princes of the world refuse His gift.

A world where wars do not recur must first have an inclusively equitable peace.

No man can be fully at ease, living in constant contentment, until he is assured that all men are brethren dwelling together in unity.

Jesus bequeathed "My peace" to His followers, but many have not even read His "last will and testament."

DAILY BIBLE READINGS

M. The Vision of Peace. Micah 4: 1-5.
T. The Prince of Peace. Micah 5: 2-5a.
W. The Security of Peace. Isaiah 11: 6-10.
Th. Peacemakers. Matt. 5: 9-16.
F. The Way to Peace. Isaiah 2: 1-4.
Sat. The Kingdom of Peace. Psalm 72: 11-19.
S. Kept in Perfect Peace. Isaiah 26: 1-4.

economic or governmental importance, He would conduct no counter siege to rescue Jerusalem. He would not base terms of peace on victory. He would so change the attitudes of men that they would hate strife and love concord, deplore war and make peace and preserve it.

This Deliverer would have the characteristics of a faithful shepherd, a real lover of peace. The novel truth about Him would be that He would have in Himself the power of giving peace, of making peace possible, first of all in the lives of individuals and then in the world's nations. The process would be long, but its outcome sure. This was the prophet's confidence. The greatness of this bringer of peace would be heralded to the ends of the earth. More and more persons would hear of Him, believe on Him, and adopt His plan of peace for themselves. But all this would be as God planned. That plan of God has stood every test thus far: Genuine peace has not been attained except according to His plan. It is not too bold or too fanciful to assume that the way to world peace now, as it is to individual peace of soul, must be as God planned, the way of Him of Whom Micah wrote, "This man shall be the peace."

NOT YET

THIS on-the-minute demand irks many of us. Procrastination seems preferable, no matter how often we are told that it is "the thief of time." Most of us are indifferent to such stealing. It does not follow that all the stolen time is profitably or prudently employed. But we are so constituted that we sometimes welcome a bit of indolence. We say the time is not yet. Now and then this "wait awhile" procedure gets us into a jam and we find ourselves crowded for time to do what has to be finished by a fixed hour.

We have heard of preachers, not to make any personal confession, whose Sunday sermons, especially in the evening, came close to exposing them to the suspicion that in their preparation there had been too much yielding to the not-yet temptation. We have been told about teachers, at times the telling was by their pupils, whose teaching when before their class on Sunday had all the marks of allowing the not-yet idea to bring them down to late Saturday night, or Sunday morning, without preparation. It is strange how "sermon tasters" and pupils have a provoking skill for detecting dilatory tactics in preparation.

Many of us have occasionally found it impossible to be on the minute; none of us is master of his destiny in every respect, especially when there are so many cross paths of purpose, so many red lights whose delays were not reckoned on. But in the main most of us could come nearer holding to our schedule than we do. People are considerate in granting us a good deal of leeway. Was it not the custom in colonial times to allow for a variation of five minutes in watches in appointments for meetings? But that was before radio time signals made it scarcely necessary for such allowance. Too many things start and go on time for any of us to fool ourselves by a not-yet practice.

In circle—Our Lutheran college a cappella choirs are helping to raise standards of choral song throughout America. And the singers themselves are being spiritually enriched the while.

Below—Doctor Mary E. Markley about to start on a tour of Lutheran student centers. Our Board secretaries make valuable contributions to student conferences, retreats, etc., always summoning them to fullness of life in Christ.



Pastors of our Lutheran Churches in college and university communities wisely and earnestly encourage spiritual growth in students during the years when their mental capacities are rapidly developing. Students give effective sermons an appreciative hearing.



Board Secretary Dr. C. P. Harry conferring with college seniors. Many a Christian insight and ideal is imparted to collegians in such informal talks on the campus.



The dramatics department of one of our colleges presents religious pageants annually. The whole college community is invited to see these edifying presentations.

Developing Christian Leaders

America's Puritan fathers recognized the need of trained leadership. Independence Hall was made famous by college trained men. More than half of the signers of the Declaration of Independence were college graduates. Benjamin Franklin founded the University of Pennsylvania. George Washington was chancellor of the College of William and Mary. The leading trustee of Hampden-Sidney College was Patrick Henry. Thomas Jefferson was both the graduate of a Christian college and the founder of a university. Among other early college graduates of distinction were Hamilton, Marshall, Monroe, James Otis, John Hancock, Samuel and John Adams.

Daniel Webster stirred the Supreme Court of the United States as it has seldom been stirred in his famous plea for Dartmouth College. No man knew better than Abraham Lincoln the value of education and in 1862 he signed the "Land-grant Bill," which virtually created fifty colleges in the West.

But The United Lutheran Church in America believes we need more than a secular education. The trained mind did not prevent the fall of Greece and Rome. The universities did not prevent Europe's present collapse. The world crisis is primarily moral and spiritual. Its results are so devastating because it is fundamentally a spiritual breakdown. A new leadership with Christian motivation must merit and gain control. The Church has the responsibility of producing this leadership.

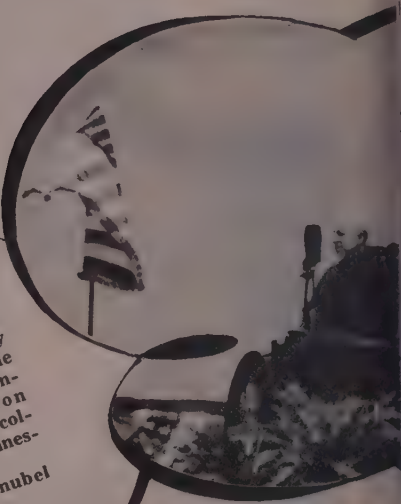


Trinity Lutheran Church, Reading, Pa. Our own colleges and seminaries have provided a long line of eminent Christian leaders for this venerable church.

FOR THE CHURCH

Devotional CHRISTIAN

"The Church in America cannot thrive, cannot live strongly without its colleges. . . . He who believes at all in the principles of Christian education must believe in the church college. Such a conclusion is inescapable."
—President F. H. Knubel



The setting of exercises at a Union symbolizes the renders the

A part of our Church's contribution to Christian leadership for the (informal conference), at Lenoir Rhyne College, Hickory, N. C.



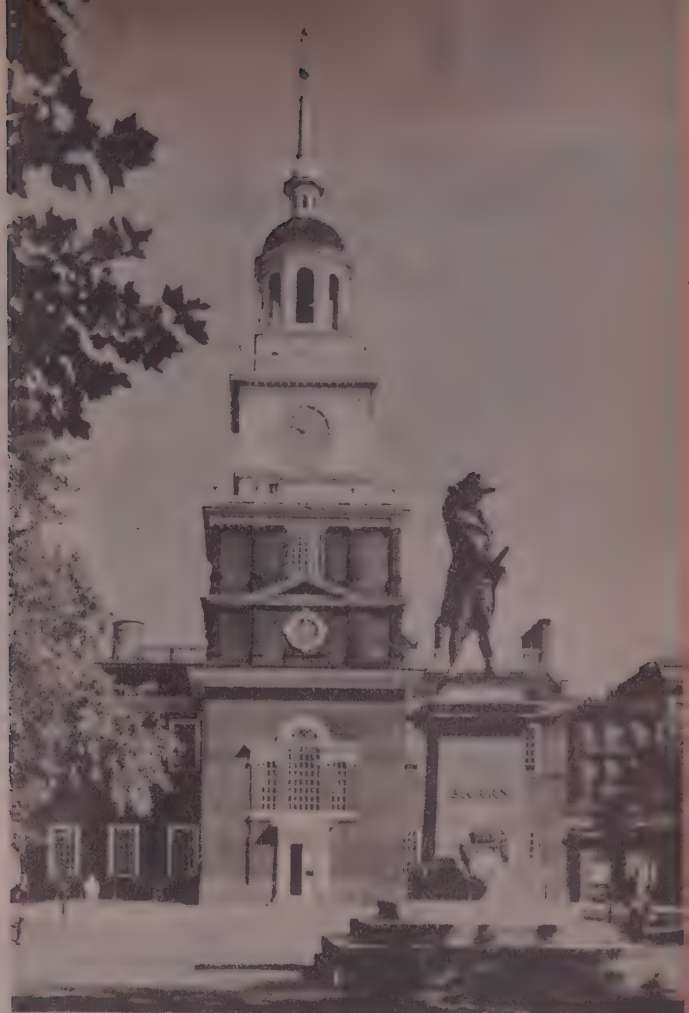
Shaping LEADERS



"The Christian college takes the finest raw material the Church can furnish, multiplies its value a hundredfold and returns it to the Church in a life-giving stream of intelligent faith, trained power, and consecrated leadership."

—Henry L. Smith

or commencement
from Church college
which this school
and the State.



Independence Hall, Philadelphia, Pa., is the symbol of America's best statesmanship. If the liberties which these great founders of the nation secured for us are to remain ours, national life must continue to have in it many strong Christian leaders.

FOR THE STATE

and State of tomorrow. Lutheran students gathered at the 1939 Ashram under the theme, "The Faith for Our Day."





For most students the title "dean" gets to mean a person whose capacity to "understand" is great. A chat with a Christian dean so often means new faith and hope for the student.



Above—Faculty of Lutheran Seminary at Saskatoon, Saskatchewan, Canada, in conference with Executive Secretary Wickey. Seated: President Wilison. Standing: Professors Iverson, Lanik, Kleiner, Gomann and Dr. Wickey.

In circle—Miss Mildred E. Winston having a personal interview with an undergraduate. Not infrequently the determination to enter full-time Christian service has been the outgrowth of these earnest conversations with Board Secretaries.



There are more than 40,000 Lutheran students in the colleges and universities of America—15,000 belong to the United Lutheran Church; 8,686 of these are enrolled in our own colleges. These students need Christ and the Church. For the most part they are young, inexperienced and subject to numerous character strains. The interest which the Church shows in their spiritual development determines in large measure the worth of the influence which they will exert in positions of leadership.

Our Lutheran Church pioneered in this work of actively fostering the Christian life of students. In July, 1907, the first Lutheran pastorate at a state university was begun at the University of Wisconsin. Other centers in which our student work was started before 1920 are the universities of Minnesota, Illinois, Pennsylvania and Harvard. Today some 267 United Lutheran pastors located in educational centers minister to students. The purpose of work with students, says the Board of Education, is to interpret the Church to students and to interpret students to the Church.

Our Church believes that the culture of its fourteen colleges must be specifically Christian. It seeks for its faculties scholarly Christian men and women who are loyal builders of the Church. It maintains these schools because it knows how vital is the need for Christian leaders in every department of our common life.

The most highly specialized training of Christian leaders takes place in our ten theological seminaries. In them we educate our pastors according to our Church's own spirit and tradition. Fifty-six full-time and twenty-four part-time professors strive to give adequate instruction in subjects necessary for the full equipment of the Christian minister of our time. This year 295 undergraduate and 191 graduate students are in attendance at our seminaries.

The commission which we have given our Board of Education is clear. That agency is to promote the general educational interests of the Church; conserve the religious life of students in the Church's educational institutions, in state universities, and other schools; stimulate the supply of candidates for the ministry; administer the work of ministerial education for co-operating synods; and render financial aid to colleges and seminaries. Investments in this Board's work help to guarantee our nation's Christian life.

Below—Training in the art of public worship normal and welcome discipline at our Church's colleges. Formal chapel services are conducted for purpose in several of our schools.



The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

CHRISTIANITY ON THE CAMPUS

Lesson: Psalm 1



DR. GOULD WICKY

all the church colleges in America. His willingness to submit to an interview is much appreciated.

Do you share the belief that our colleges and universities "are hotbeds of atheistic radicalism"?

It is said "colleges and universities are hotbeds of atheistic radicalism." With that statement I cannot agree, if it be interpreted to include all teachers in colleges and universities. There are many Christian teachers in state and independent colleges and universities. However, it should be added that a change has taken place in the educational institutions during the past ten years in contrast to the situation which existed thirty or forty years ago. The radicalism and the outspoken opposition to religious matters have been greatly softened. The church is more appreciated. Faculty as well as students realize that economics, sociology and politics cannot solve the world's problems.

Do you believe that non-Christian professors are responsible for the loss of faith or the lack of Christian practice that often marks the recent graduate of college or university?

Non-Christian professors are partly responsible for the loss of faith and lack of Christian practice which often mark the graduates of colleges and universities. It is the atmosphere of the classroom which makes a great impression upon the students. If a teacher slurs the church and principles approved by the church, it may counteract months of preaching. At the same time we should keep in mind that students go to college with a certain home and parish background. If the home neglects Christian training, if the parish is not interested in its youth, the student will be easily turned aside while at college. Surveys show that students who do not go to church while at college generally stopped going to church before they went to college.

What efforts are being made by the Christian churches to Christianize the American colleges and universities?

Some of the churches are fully aware that the colleges and universities constitute the greatest home mission field in America. A survey that I conducted two years ago shows that 88 per cent of all students have a denominational relation and preference. One hundred years ago there were universities where only 10 per cent of the students believed in God. Eleven denominations have definite programs for Christian work among students. They employ full-time field secretaries and have full-time pastors for students. During the past three years some fifty educational centers have been visited by teams of Christian leaders, staying at a school for one week, holding mass meetings, addressing classes, conducting seminars, and having personal interviews with both students and faculty members. As a result of these efforts, reports indicate that church attendance has increased, courses in religion have been started, and Bible study groups organized.

What is the program of the U. L. C. A. in this regard?

The United Lutheran Church in America has been active in this Christian work for students. The work really started under Dr. H. R. Gold while pastor at Madison, Wisconsin, and has developed so that today there are some 267 pastors at educational centers or in cities with educational institutions who take an interest in the students and administer to their spiritual needs. Our Board of Education had the first woman secretary for students in the United States. The Lutheran Student Association of America, a student organization unrelated to any Lutheran group, is the direct result of the labors of the secretaries of our Board of Education. Our pioneering in this field has been followed by the Missouri Synod, which started student work in 1930; and more recently the American Lutheran Conference authorized the formation of a Student Service Commission, which co-operates with our Board of Education. Student pastors are active in directing students into full-time service of the church. More and more students enter the ministry from non-Lutheran colleges and universities.

How does the Lutheran Student Association rate among the agencies at work to keep Christianity alive on the campus?

The Lutheran Student Association of America is outstanding as a student organization on a national basis. The Southern Baptist student work is probably the most thoroughly organized and effective. Other denominations are at the present time planning to organize their students into student movements.

Do the visits of board secretaries to the colleges and universities help much? Are they welcome by the administration and by the students?

The visits of the secretaries of the Board of Education are more welcomed today than they were ten years ago. It is the custom for a secretary to contact an administrative official of the institution, whether it be tax-supported or church-related, soon after going to the campus. Often in state schools the secretaries are asked to address the convocation. In our own Lutheran colleges the administrators now see that the Board of Education is interested in Lutheran students everywhere. One college president recently was so impressed with a Lutheran student regional meeting that he invited them to his campus at any time. Letters are in our files expressing much appreciation by both students and administrators for the visits of secretaries.

Do our Lutheran colleges adequately care for the religious life of the students?

It seems that our Lutheran colleges are more interested in the religious life of the students than was the case ten years ago. The development of chapel programs, the establishment of the position of Director of Religious Activities, and the greater attention to the religious life of the faculty members are some evidences of the interest in the religious life of students in our Lutheran colleges.

What do you see ahead in the development of your student program that will make it increasingly effective?

The future has large possibilities for our student work. For almost twenty years our Board of Education had to work alone in this field, so far as Lutherans were concerned. The next few years will witness a developed co-operative program with other Lutheran groups. This will allow for a more intensive program in centers where the United Lutheran students predominate. In some centers the position of student-fellow will be established, which will enable a student doing graduate work to assist in the student work.

What co-operation would you like from the Luther Leagues?

The Luther Leagues in America can be of assistance in this program by becoming acquainted with the work and entering actively into the work while at college and university. The Luther League of America could endow a student-fellowship, or raise a sum of money for use in one of the Canadian seminaries.

To LEADERS: Topic date, April 28. Next topic, "Life Service Day."

THE HOME CIRCLE

By MRS. W. L. HUNTON

"HOWBEIT WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH: FOR HE SHALL NOT SPEAK OF HIMSELF; BUT WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK: AND HE WILL SHOW YOU THINGS TO COME."

*Come, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.*

*To Thee, the Comforter, we cry
To Thee, the gift of God most high,
The fount of life, the fire of love,
The soul's anointing from above.*

*The sevenfold gifts of grace are Thine,
O finger of the hand divine;
True promise of the Father Thou,
Who dost the tongue with speech endow.*

*Thy light to every thought impart,
And shed Thy love in every heart;
The weakness of our mortal state
With deathless might invigorate.*

*Drive far away our wily foe,
And Thine abiding peace bestow;
If Thou be our preventing guide,
No evil can our steps betide.*

*Make Thou to us the Father known;
Teach us th' eternal Son to own,
And Thee, Whose name we ever bless,
Of both the Spirit to confess.*

*Praise we the Father and the Son,
And Holy Spirit, Three in One;
And may the Son on us bestow
The gifts that form the Spirit flow.*
—Rabanus Maurus.

THE TREASURE BOX

By Ethel Rogers

A WOMAN went for a shampoo. She was worn out from a sale that she had just been conducting; she was worried because her youngest daughter was about to undergo an operation; her head ached and her nerves were all unstrung. She had no time to rest, but she hoped for a little relaxation in this hour at the hairdresser's.

A bright-faced young girl, the hairdresser's assistant, came forward to meet her. With deft, soft touches she took down the tired woman's hair, making a cheerful remark or two as she worked, but not disturbing the atmosphere of quiet that reigned through the softly carpeted room.

"And how is the little daughter who came with you the last time?" asked the assistant. "She was such a sweet child."

The woman could not help but respond by telling of the child's illness. She felt relieved to have someone to talk to about it. The young assistant happened to know a girl who had just passed through the

same operation successfully. The customer brightened. She felt the tension in her forehead relaxing as the girl's firm fingers massaged the tired muscles of her scalp and neck. When her hair was dried, waved, and becomingly arranged, she glanced in the glass surprised at the changed appearance that she saw there.

"My dear, you have done me a world of good," she said to the young assistant. "I must have your name, for I shall want you to serve me after this. And if you ever take up the work for yourself, let me know and I will send my friends to you."

The young girl's eyes shone. She almost forgot that she had had no time for lunch, that she, too, had a headache, that her next patron was a fussy, disagreeable person, and that she had been worrying all day because her father was out of work. Some of the girls would have told all these small matters to their patron in loud accents and in much detail, but the young assistant was glad she had been true to the best etiquette of her position at whatever cost to herself. Her own troubles looked smaller now; she had the happiness of knowing that another heart had been made lighter by her efforts; and she had gained a customer.

"The voice with the smile wins," not only over the telephone but in the home and among our friends at school. Because of the smile, little brother will do what sister asks when a sharp command would make him go as fast as possible in the opposite direction. And while our school friends would probably laugh if we tried to put into practice the elaborate rules of the etiquette book, they know quickly enough whether we show the true courtesy of a desire to see them win; whether we show a care not to say the thoughtless word that touches on a sensitive point in their lives; and whether we show a friendly interest in all their affairs.

"But," objects a gentle voice, "I am too timid to let people know how kindly I really feel toward them. I have to keep quiet and wait for others to go halfway."

Suppose the other person is waiting for you to go halfway toward her? She usually is. If not, she probably has had a hard battle to overcome the same timidity, and you can overcome it, too. The younger you start, the better. Volunteer to act on the membership committee of your Young People's Society, or whatever committee it is that greets strangers, and force yourself to walk right up to them and begin. Perhaps you will stammer the first time, but the second time words will come easier. Take every opportunity to fight the enemy on his own ground, and you will conquer finally.

When we were little folks we learned this jingle which answers very well for beginners:

"Hearts, like doors, will ope with ease

To very, very little keys.

And don't forget that two of these

Are, 'Thank you, sir,' and 'If you please.'"

As we grow older we find that we need

a much larger key than "Thank you, sir," or even "If you please." But this larger key has the same power to open hearts and homes, and sometimes even purses, to the girl who possesses it. Don't let your Treasure Box be without the magical key of courtesy.—Selected.

MASCOT MICKEY

By Grayce Keogh

(Concluded from last week)

"You're a mighty nice old fellow!" Ben was saying, and his voice was so kind and his hands were so gentle, I wished nothing would ever part us. "You know," Ben went on seriously, "you're a hero, little dog. Yes, sir. If that shack had burst into flames, all those homes would be in danger. There are many kiddies living in those homes, oldtimer. You saved them."

Now, after that, you can imagine how proud I felt. Nobody had ever talked to me that way before and I liked it! I kissed Ben's cheek then, and all the men laughed.

"Poor thing, he's lame," Ben murmured softly, as he noticed my swollen paw and the way I stood on three legs. "I'll soon fix that."

Then that good friend of mine took the burr from my paw, reached in his pocket and got some cooling salve, which he put on the sore place, and carried me over to shelter, near the old shack.

"There now," Ben smiled, with a loving pat, "you rest there until supper time, and then I'll bring you some meat."

That sounded so grand to me I could hardly sleep, but I did, and that night Ben was as good as his word, for he brought me the finest supper I ever had! What was even nicer, he stayed with me for an hour or more, holding me in his arms and pulling my ears and patting my head. He was as gentle and kind as I had always dreamed a friend would be, and I licked his hands and kissed his face and whimpered so he would know I loved him, too.

Things went on like this for a couple of days, and I thought even then that life was pretty good to me. I lived in the shack and Ben was my friend and brought me food every day. Sometimes, after my paw healed up, I went down to the fire house and the men became my friends, too.

Then one day, when I was walking along that same street, I looked in a house, and through the open door I saw a flame leap up! What was even worse, I saw a toddling baby walking right toward that flame! Did I run faster than I ever had in my life? I dashed in, though the smoke almost blinded me, and the heat of the spreading flames seared my coat, and I grabbed that baby's dress in my teeth and pulled her away from the fire and out to the porch just as her mother came up the street. Then, when I saw she had her baby safely in her arms, I raced to tell Ben. This time, when I ran toward him and

barked, he knew what I meant, and all he said was, "Where, pal?"

Things happened just like the day my shack was on fire, only this time everybody made a big fuss over me! The firemen all said I was as much a fire fighter as they were, and the lady whose house was on fire cried over me and patted my head.

I began to think fires were my business, so, instead of going aimlessly about the city streets, I looked for fires. Sometimes, of course, I didn't find them, and I was glad. But sometimes I did find them, and then I ran to Ben as fast as anything and told him about it.

Whether I found any fires or not, I went to the fire house every evening, because I found love and companionship and friends there; but, most of all, because Ben was there!

One evening I went down to the fire house and it seemed to me that everyone was excited. I didn't see any fire, so I knew they weren't fussed up about that. Besides, Ben was there, and he looked so pleased about something, and he kept patting me on the head and smiling, while all I could do was look at him and wonder what it was all about.

There was a strange man there, too. He had gold trimmings on his coat and he looked big and important, but very, very kind. Then I noticed that the firemen's band had come out. They only played on holidays and very important occasions, and I knew this was no holiday.

"It must be a very important occasion," I told myself, and my doggy heart beat very fast, because I love excitement and there is always plenty of that on an important occasion.

Then I thought that perhaps I'd better not stay, because I remembered that, after all, I was just a tramp dog, but Ben had his arm around my neck and I knew it would be rude to try to run away. Besides, I didn't want to go!

Just then the band began to play a stirring march and Ben kept patting my coat and all the men looked at me as if they thought I was a pretty fine collie dog.

After the band stopped playing, Ben took something out of a box and I saw that it was the grandest dog collar I had ever seen, even in the windows of the big pet shops in town!

"This collar is for you," Ben was saying to me, as he snapped it around my neck. Ben always talked to me as if I were human and I liked that. "Fire Company No. 8 is giving it to you because you are the bravest dog we know. We want you to be our mascot, and we are going to name you Mascot Mickey. Hereafter you will have a home right here in the fire house, with as many bones as you can enjoy and all the comforts and love of home. No more shack for you."

I looked at Ben with all the love I could put in my eyes and smiled my widest doggy smile at him, and then at all the other firemen!

But that wasn't all! That strange, important-looking man came up and he pinned a medal to my collar!

"For bravery and service, Mascot Mickey!" he said in his deep, commanding voice, and I felt so proud I couldn't hold my head high enough!

Now when the men ride out on their big red trucks to fight the fires, I ride with them. Yes, sir, and I bark and pull the bell cord with my teeth. I still report fires, too, and my home at the fire house is the finest any dog could want. I've come a long, long way from being a homeless tramp dog to the most beloved and honored dog in the community. I love the excitement and usefulness of my life now, but, most of all, I love Ben, who is my friend and who named me Mascot Mickey!

—Junior Life.

HAPPINESS

TRUE happiness had no localities;
No tones provincial; no peculiar garb.
Where duty went, she went; with justice

went,

And went with meekness, charity and love
Where'er a tear was dried; a wounded heart

Bound up; a bruised spirit with the dew
Of sympathy anointed, or a pang
Of honest suffering soothed, or injury
Repeated oft, as oft by love forgiven;
Where'er an evil passion was subdued,
Of virtue's feeble embers fanned;
Where'er a sin was heartily abjured, and left;

Where'er a pious act was done, or breathed
A pious prayer, or wished a pious wish,
There was a high and holy place, a spot
Of sacred light, a most religious fane,
Where happiness, descending, sat and smiled.

—Pollok.

HOW THE GREAT GUEST CAME

THERE is an old legend which tells of a humble cobbler who had a deep desire to have his Lord come to his humble shoemaker shop as his guest. One morning he had the feeling within his heart that this would be the day upon which the long-awaited visit would take place.

He took great pains to make his humble little cobbler's shop as neat and attractive as possible. He looked down the crooked street, trying to catch a glimpse of the Master. It was chilly and he gave his fire on the grate a few extra pieces of wood. "I must make it warm for Him," he said. "He will be cold when He comes. Oh, there is somebody now."

But, alas! the footsteps which he heard were those of a poor beggar, drenched to the skin. Hiding his disappointment in the joy of being of service to one in need, he welcomed the weary wanderer and gave him shoes for his bruised feet.

It was almost noon when the beggar, refreshed and cheered, started once more on his way. "Surely now the great Guest will be coming soon," he said to himself as he began preparing his simple noon meal.

As he spoke he spied a bent form coming slowly down the cobblestone street. Again his hopes were frustrated. But he must go and see. He found outside an old woman carrying a great bundle of fagots on her back. His kindly eye discerned that she was faint from hunger. He bade her enter and share his meal with him. And

when she was refreshed and rested, he put the fagots on his own back and carried them to her hovel.

It was late afternoon when he returned to his shop and again took up the watch for the great Guest. "Surely He must come before long," he mused. Then a sudden misgiving seized him. "What if He had been here while I was helping the poor old woman to her home!" And again he looked out with anxious eyes.

Another little form met his gaze. He hurried out to see who it could be. The child was lost and cried pitifully for its mother. He gave it a cup of milk to drink and then took it to its home.

The shadows of evening were lengthening as the cobbler came back to his shop. Perhaps the great Guest would be there upon his return. But when he arrived he found the shop empty. It seemed almost more than he could bear, and he cried out, "O Lord, did you forget that this was the day?"

Then from out the gathering shadows came a Voice, saying:

"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Alice C. Hoffman.

SMILES

You Did It

LADY—"I'm afraid I'll have to return that parrot I bought here some time ago. He shocks all my friends by his dreadful language."

Dealer—"Ah, you've got to be careful 'ow you talk before 'im, lady. 'E's terrible quick to learn."—Selected.

THE POWER OF PRAISE

ALL of us, big, little, old and young, react pleasantly to a word of praise. It is as if one said, "I have faith in you."

One word of praise is worth many scolds. This is especially true in connection with servants or children. When we praise the excellent or near-excellent in the work of struggling hands and heads it is as if we turned the warmth of the sun on the heart of a plant. Praise encourages greater endeavor and makes for growth and development. Let us be very generous in our praises, and very, very slow to criticism and scathing comment.

The Apostle Paul puts it very beautifully in Phil. 4: 8. He says:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue, and if there be any praise, think on these things."

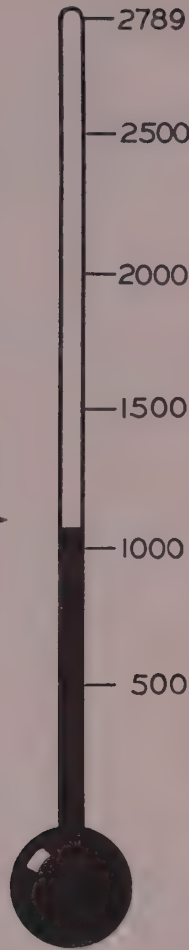
—Selected.

HAPPINESS comes from striving, doing, loving, achieving, conquering, always something positive and forceful.

—David Starr Jordan.

U. L. C. A.'s
Total number of
parishes—2789—

Parishes
reported to date
—1035—→



CALIFORNIA SUNBEAMS

By John A. M. Ziegler, Ph.D., D.D.

WHEN this is in print Easter with the gladsome ingathering through confirmation and otherwise will be a blessed memory; and the Church will have entered upon the twenty-seven weeks' observance of the Trinity season.

On Easter Sunday morning, thousands upon thousands wended their way in the early morning to Mount Rubidoux and the Hollywood Bowl, and various other inviting spots, to experience the thrill of joining in grateful praise for this hallowed Resurrection triumph. Here is hoping that to many of these early morning worshippers in California and elsewhere there may come the happy experience of a personal resurrection into newness of life in Him.

Three-hour Crucifixion services were held Good Friday in numerous Lutheran churches, as well as in those of other denominations. Our own U. L. C. A. people gathered in St. Luke's, Huntington Park; Hollywood; First Church, Los Angeles—in the central district. Trinity, Long Beach, joined with five other Lutheran churches in Our Saviour's Church. A similar intersynodical service was held in Pasadena. The Gardena congregation joined with other Protestant churches. Thus the heaven of intersynodical Lutheran unity, and a bit

THIS YEAR'S ACCESSIONS—II

Returns From 512 Parishes Show 9,781 Confirmations and Adult Baptisms; 8,459 Received by Letter and Otherwise. Total, 18,240.
Infant Baptisms, 7,275

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Alamance, N. C.	Alamance	C. L. Shipton	14	15	29	7
Albemarle, N. C.	First	G. H. Rhodes	5	16	21	—
Albuquerque, N. M.	St. Paul	W. F. Martin	17	19	36	13
Alden, Minn.	Grace	J. E. Dehaan	12	4	16	2
Allentown, Pa.	Grace	P. G. Beer	20	27	47	28
" "	St. John	W. C. Schaeffer	38	27	65	43
" "	St. Luke	W. L. Katz	35	30	65	18
Alliance, O.	St. Paul	S. D. Myers	27	3	30	21
Altamont, N. Y.	St. John	O. E. Voigt	10	1	11	2
Altoona, Pa.	Christ Second	C. H. Hershey	15	14	29	5
Andrews, N. C.	St. Andrew-in-the-Mountains	K. Y. Huddle	1	1	2	2
Ann Arbor, Mich.	Trinity	H. O. Yoder	15	16	31	11
Appleton, Wis.	Trinity	C. H. Zeidler	34	65	99	12
Arlington, Va.	Resurrection	W. J. Ducker	2	40	42	—
Asheboro, N. C.	St. John	R. B. Fisher	4	52	56	14
Asheville, N. C.	St. Mark	R. R. Fisher	9	31	40	2
Ashland, O.	Trinity	{ A. H. Smith H. H. Lentz	30	45	75	30
Ashland, Pa.	Zion	J. N. Weaver	19	9	28	12
Atchison, Kan.	St. Mark	S. A. Hamrick	19	123	142	10
Augusta, Ga.	Resurrection	W. A. Reiser	18	12	30	14
{Ayton, Ont., Can.	St. John	{	1	4	5	8
{Neustadt, Ont., Can.	St. Paul	{ F. W. Haak	—	5	5	2
Baltimore, Md.	Bethany	H. L. Gerstmyer	6	3	9	27
" "	Emmanuel	C. J. Hines	24	15	39	36
" "	Epiphany	Augustus Hackmann	45	53	98	23
" "	Holy Comforter	J. F. Fife	26	37	63	11
Bangor, Pa.	Trinity	J. F. Stolte	13	21	34	17
Beardstown, Ill.	First	K. E. Irvin	23	36	59	10
Bedford, Pa.	Friend's Cove Par.	M. J. Ross	8	1	9	12
Bellaire, N. Y.	Good Shepherd	L. J. Anderson	30	21	51	20
Bellevue, Ky.	Trinity	C. M. Danford	16	8	24	9
Bellevue, Pa.	St. John	G. L. Ulrich	14	9	23	8
Berlin, Pa.	Trinity	C. P. Bastian	14	7	21	3
Bethlehem, Pa.	Grace	J. H. Worth	22	17	39	14
" "	Holy Trinity	Benjamin Lotz	33	28	61	19
" "	St. Matthew	W. E. Berkemeyer	7	7	14	—
" "	St. Stephen	D. H. Frederick	9	11	20	10
{Bethlehem, Pa.	St. Thomas	{	—	3	3	8
{Tatamy, Pa.	St. John	{ V. J. Bauer	3	2	5	4
Bethlehem, Pa.	Salem	G. F. Gehr	30	18	48	24
Biglerville, Pa.	{ Benders	{	28	3	31	4
" "	{ St. Paul	{ H. W. Sternat	8	4	12	2
Billings, Mont.	First	L. G. Cloninger	17	29	46	19
Blairsville, Pa.	Hebron	W. W. Zundel	34	6	40	9
Bland, Va.	Bland-Wytheville Parish	R. L. Booze	36	5	41	8
Bloomsburg, Pa.	Buckhorn Par.	D. L. Bomboy	22	4	26	14
Bolivar, O.	St. Paul	E. J. Gregg	6	2	8	5
Boone, N. C.	Boone Par.	Edwin Troutman	5	7	12	8
{Bowmanstown, Pa.	Trinity	{	26	4	30	41
{Ashfeld, Pa.	Dinkey Memorial ..	{ R. A. Beck	18	17	35	7
{Boswell, Pa.	St. Andrew	{	1	10	11	5
{Jerome, Pa.	Jerome	{ E. L. Hauser	—	5	5	3
Brantford, Ont., Can.	St. Matthew	Norman Berner	3	4	7	7
{Brick Church, Pa.	St. Michael	{	13	1	14	13
{Rockville, Pa.	St. Matthew	{ C. W. Pryor, Jr.	4	1	5	2
{Shay, Pa.	St. John	{	4	—	4	3
Brickerville, Pa.	Emanuel .....	.....	3	5	8	2
Akron, Pa.	Zion	G. B. Ammon	—	1	1	3
Penryn, Pa.	St. Paul .....	.....	3	3	6	2
Bridgewater, N. S.	St. Paul .....	.....	24	6	30	23
Upper LaHave, N. S.	Mt. Olivet	C. H. Whitteker	—	—	—	3
Broadwater, Nebr.	Messiah	E. F. Rohlfing	—	2	2	15

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Brookfield, Ill.	Brookfield	P. T. Hersh	16	9	25	5
Brookline, Pa.	Temple	W. C. Ney	22	26	48	6
Brooklyn, N. Y.	Covenant	{ C. H. Hirzel Sylvester Bader }	91	66	157	86
" " "	Messiah	E. G. Schaertel	26	16	42	22
" " "	St. John	W. H. Steup	15	—	15	11
Brunswick, Ga.	St. James	J. W. Mangum	3	9	12	5
Buffalo, N. Y.	First Redeemer	W. C. Kaiser	11	50	61	5
" " "	Grace	E. H. Boettger	31	11	42	16
" " "	Parkside	J. G. Fleck	5	18	23	8
" " "	Tabor	G. A. Rupley	8	2	10	3
Butler, Pa.	Grace	R. W. Doty	18	29	47	19
Cairo, Ill.	Immanuel	C. A. Jacobi	15	4	19	9
Cambridge, Mass.	University	N. D. Goehring	4	13	17	10
Cambridge, O.	Christ	A. M. Himes	6	17	23	5
Camden, N. J.	St. Paul	C. G. Bauer	21	24	45	14
Campbell Hill, Ill.	St. Luke	A. H. Kaitschuk	12	5	17	8
Camp Hill, Pa.	Trinity	H. F. Bink	18	24	42	10
Canajoharie, N. Y.	St. Mark	F. H. Shimer	13	14	27	21
Cannon Falls, Minn.	First	H. M. Miller	10	17	27	15
Canon City, Colo.	Trinity	W. C. Conradi	9	3	12	4
Canton, O.	Zion	C. D. Besch	42	10	52	34
Cape Girardeau, Mo.	First	M. C. Reichert	7	2	9	—
Carlisle, Pa.	First	H. L. Saul	44	56	100	16
" " "	St. Paul	H. B. Stock	24	17	41	20
Carthage, Ill.	Trinity	C. F. Landwere	11	3	14	4
Casper, Wyo.	Grace	C. S. Bream	20	8	28	42
Cedar Creek, Nebr.	Christ	A. B. J. Lentz	—	4	4	3
Cedar Rapids, Iowa	First	Henry Scherer	51	62	113	31
Centralia, Ill.	Redeemer	L. H. Grimes	8	5	13	9
Centre Square, Pa.	St. John	H. D. Cressman	4	11	15	6
Chambersburg, Pa.	First	C. S. Klug	15	21	36	17
Charleroi, Pa.	Christ	M. A. Rugh	13	11	24	8
Charleston, S. C.	St. Andrew	C. K. Derrick	12	23	35	11
" " "	St. Barnabas	F. W. Brandt	9	13	22	9
Charleston, W. Va.	Trinity	W. P. Cline	10	16	26	3
Charlottesville, N. C.	St. Luke	H. P. Wyrick	9	18	27	4
Cherryville, N. C.	St. John	W. G. Cobb	12	5	17	7
Chester, Pa.	Nativity	F. H. Eidam	4	11	15	2
Chicago, Ill.	Atonement	L. O. Cooperrider	27	27	54	20
" " "	Belmont Park	W. D. Ziegler	28	10	38	13
" " "	Christ	G. P. Lottich	69	61	130	59
" " "	Luther Memorial	G. C. Koehler	31	69	100	20
" " "	Martin Luther	A. H. Fabian	14	15	29	5
" " "	Redeemer	Harvey Clark	22	37	59	—
" " "	Rogers Park	F. A. Swanson	42	27	69	19
" " "	St. John	Johannes Block	9	4	13	19
" " "	Woodlawn	C. E. Paulus	6	45	51	22
Cicero, Ind.	Bethel	G. E. Mullendore	7	—	7	5
{ Claremont, Ill.	St. James	{	9	1	10	4
{ Olney, Ill.	Trinity	{ Newell Mendenhall	6	3	9	2
{ Gila, Ill.	Union	{ Newell Mendenhall (S)	—	1	1	—
Clearfield, Pa.	St. John	E. R. Hauser	41	33	74	22
Cleveland, O.	Bethany	J. H. L. Trout	15	50	65	20
Cleveland Heights, O.	First	D. C. Recker	6	35	41	8
Colburn, Ind.	Colburn Par.	B. L. Stroup	6	—	6	3
Collingswood, N. J.	St. Paul	S. H. Rudisill	16	24	40	10
Colorado Springs, Colo.	First	R. B. Wolf	8	9	17	9
Columbia, S. C.	Ascension	K. W. Kinard	9	8	17	3
" " "	St. Luke	C. K. Wise	11	7	18	—
{ Columbia City, Ind.	Grace	{ J. S. Hoenstine	22	1	23	13
{ Coesse, Ind.	Coesse	{ J. S. Hoenstine (S)	8	—	8	—
Columbus, O.	First	L. P. Speaker	13	52	65	30
Convoy, O.	Trinity	T. P. Laughner	10	1	11	6
Coudersport, Pa.	St. Paul	C. W. Schirmer	13	16	29	12
Covington, Ky.	Zion	L. L. Spenny	13	15	28	5
Crafton, Pa.	St. Matthew	A. E. Teichert	13	7	20	10
Cranford, N. J.	Calvary	W. F. Behrens, Jr.	17	17	34	1
Crockett, Va.	Cripple Creek Par.	W. V. McCray	19	7	26	3
{ Cromwell, Ind.	Calvary	{ H. J. Currens	3	7	10	6
{ Syracuse, Ind.	Grace	{	2	—	2	3

of interdenominational unity is beginning to leaven the entire lump.

Lutheranism in Southern California is Biblical, Evangelical, and soundly Lutheran—at the same time, it is conservatively fraternal.

All this recalls some experiences of the days of yore. Days when for Lutherans to celebrate the Christian festivals was considered as moving toward Rome. In Iowa some fifty years ago when a merchant, Mr. I. A. Ringheim, at Nevada, closed his store on Christmas Day and Good Friday, many people wondered whether there was a death in the family or in the little church. By the way, Mrs. Ringheim, in her ninetieth year, is still living with one of her daughters, both charter members of Trinity, Long Beach.

It is a pleasure to note that our veteran ex-secretary of the Board of American Missions, Dr. George H. Hillerman, and pioneer pastor in San Diego and other Southern California points, took part in the Good Friday service in St. Luke's, Huntington Park. He has been exceedingly busy the past several weeks, conducting week-long Bible study conferences at San Diego, Huntington Park and other places.

Boost Our Church

This is the slogan suggested by Pastor D. Edward Wright for Grace Church, Alhambra, for 1940. The following excerpts are from a communication from the Rev. William H. Derr, co-worker with Pastor Wright. Blessed are the ex-pastors that are Aarons and Hurs in any congregation.

Note the following words of appreciation and confidence in their pastor, D. Edward Wright, who has been with Grace Church seventeen years, his first and only pastorate.

"DO YOU KNOW:

"That we have fourteen active organizations, with two hundred communing members—thirty-six new members were received in 1939.

"That our pastor made 1,004 calls, and preached 112 sermons.

"That we purchased and paid for our new organ, at a cost of \$1,600; and paved the parking lot at a cost of \$225.

"That the Women's Missionary Society, with twenty-two members, showed receipts for \$200.34.

"That the cash receipts of the congregation for 1939 totaled \$6,569.68.

"That the Ladies' Aid has forty-four members, with a Sewing Circle and a Quilting Circle: the latter totaling \$1,400 in the ten years of its existence. Receipts of the Aid Society for 1939 were \$682.14, of which \$475 was given to the church.

"That the Bible school, under the management of William A. Sorenson, had an average attendance of over one hundred.

"That the Luther League sponsored Sunday evening services, purchased six blocks of the building fund. That the Brotherhood paid for three building blocks, and had meetings each month. That the Anna S. Kugler Y. W. M. S. celebrated their ninth anniversary. That the choir, Miss Annabel Wright, conductor, with a membership of eighteen, contributes much to the church services. That Mrs. Gertrude Smith, director of the church bulletin,

Mrs. Dora Tweten, for directing The Children of the Church, and Mrs. Ruth Larson, for conducting the Mission Study Class, all deserve thanks. That the Intermediate Luther League has forty active members.

"With such fine spirit manifest, Grace Lutheran Church must go forward in the Lord's work, and 1940 promises to be a great year in our history."

Floral Beauty

Wild flower display in Southern California has not been so profuse for many a year. The warm winter and abundant rains are the causes. Thousands of acres, much of it otherwise desert lands, are covered with all manner of wild flowers; and hordes of sightseers, from near and from far, are flitting along the highways; and many "ohs" and "ahs" are voiced by entranced tourists as well as natives.

The world-famed wisteria vine at Sierra Madre is in its glory. Presumably the largest wisteria vine in the world, it covers more than an acre of ground. The ladies in charge are conducting a joyous social fiesta under the thousands of purple-white flowers.

It is recalled that here, under the shadow of Mount Wilson, the home of the famed observatory, the site for the future Home for the Aged is located. Once upon a time, referring to this project as a vision—the vision of the Synod of California—someone facetiously remarked, visionary! not a vision. Maybe, and maybe not. It will be a vision realized when some competent, far-seeing, liberal-minded servants of the Lord catch the gleam: dedicating their God-given abundance to this enterprise of love.

ALLEGHANY CONFERENCE

By the Rev. Ralph W. Birk

PEOPLE of this territory are accustomed to having a fair siege of winter weather, but this year it seemed unusually prolonged. Three months of continuous cold, wet, foggy and snowy weather, with only a few days of sunshine, threatened to spoil Easter programs and services. However, the spirit of the risen Lord prevailed and called many to early and regular services on Easter Day. People believe in Easter and its great message or they would not rally as they do. Pastors of our conference report good attendances and responses during the Lenten and Easter season.

Easter Sunrise Service

Sunrise services have grown in popularity in recent years, and most churches now conduct such services in some manner. The great sunrise services in various parts of the country attract nationwide attention. Pastor Burleigh A. Peters of Grace Church, Altoona, conducted the third Altoona sunrise Easter service. All plans were completed to hold the service at Cricket Field, a large athletic field in the downtown section. The Altoona High School Trombone Choir of twenty voices and the Altoona High School a cappella chorus of 150 voices furnished music for the services which were broadcast to the

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Cuero, Tex.	St. Mark	A. A. Hahn	41	12	53	12
Cullman, Ala.	Christ	C. C. Helmly	8	3	11	2
Dallastown, Pa.	Christ	S. L. Hench	12	5	17	11
Davenport, Iowa	St. Mark	M. A. Getzendaner	65	23	88	81
Dayton, O.	Grace	H. W. Hanshue	18	16	34	27
Denver, Colo.	Messiah	W. P. Ard	17	36	53	17
De Soto, Ill.	Mt. Calvary	Herman Wennermark	3	1	4	1
Detroit, Mich.	Bethel	H. E. Schildroth	31	30	61	21
"	Luther Memorial	F. P. Madsen	33	18	51	8
"	Reformation	C. F. Stickles	65	15	80	29
Dover, Pa.	Salem Charge	J. H. Hege	13	5	18	21
Du Bois, Pa.	Trinity	B. F. Rudisill	27	3	30	7
Duncansville, Pa.	Duncansville	G. B. Harman	15	6	21	3
Dunellen, N. J.	St. Luke	F. C. Maynard	4	1	5	7
Duquesne, Pa.	First	C. W. Baker, Jr.	24	26	50	17
Durham, N. C.	St. Paul	H. A. Schroder	9	21	30	3
(East Bangor, Pa.	Grace	B. R. Stauffer	15	5	20	2
(Minisink Hills, Pa.	St. Mark	B. R. Stauffer (S)	—	—	—	5
(East Canton, O.	Kountze Memorial	H. J. Swingle	—	6	6	7
(New Baltimore, O.	St. John		1	3	4	5
East Gastonia, N. C.	Lutheran Chapel	F. P. Cauble	8	13	21	3
Easton, Md.	Grace	H. C. Kraft	7	6	13	5
Easton, Pa.	Christ	P. B. Wolper	11	15	26	11
"	St. Luke	E. J. Heilman	37	18	55	23
"	St. Paul	E. S. Erb	34	23	57	26
East St. Louis, Ill.	First	K. T. Knudsen	19	1	20	3
East Schodack, N. Y.	Evangelical	C. M. Witthoft	7	9	16	1
Edinburg, Ind.	St. George	J. M. Dando	1	2	3	6
Edinburg, Va.	Edinburg Par.	B. S. Dasher	7	—	7	5
Egg Harbor City, N. J.	Zion	F. H. Goos	10	—	10	6
(Egypt, Pa.	Egypt	Waldemar Buch	28	2	30	13
(Fullerton, Pa.	St. John		17	8	25	13
Ehrhardt, S. C.	Mt. Pleasant	C. L. Richardson	3	—	3	—
Elizaville, N. Y.	St. John	J. E. Reed	2	1	3	7
Elkhorn, Wis.	St. John	C. B. Lund	11	9	20	7
Ellore, S. C.	Trinity	J. N. Slice	9	4	13	1
Ellwood City, Pa.	Trinity	F. H. Daubenspeck	19	12	31	27
Elmwood Park, Ill.	Westwood	T. W. Brosche	44	33	77	23
El Paso, Tex.	St. Paul	E. A. Wendt	19	16	35	2
Elysburg, Pa.	Elysburg Par.	Charles Lambert	16	4	20	9
Emerson, Nebr.	St. Luke	George Krebs	17	5	22	9
Emporia, Kan.	St. Mark	O. W. Ebricht	9	2	11	12
Emsworth, Pa.	St. James	J. N. Frank	4	6	10	10
Ephrata, Pa.	Trinity	P. J. Henry	37	31	68	22
Erie, Pa.	Christ	H. F. Obenauf	9	5	14	7
"	Zion	W. E. Frey	30	4	34	18
Eureka, Kan.	Christ	R. R. Pfeiffer	12	—	12	2
Evans City, Pa.	St. Peter	G. J. Baisler	13	15	28	9
Evansville, Ind.	Christ	E. J. Detmer	11	2	13	12
Faith, N. C.	Faith	C. N. Yount	14	5	19	4
Fayetteville, N. C.	St. James	G. W. Lingle	6	12	18	5
Felton, Pa.	Felton Charge	G. D. Laird	4	17	21	18
Findlay, O.	First	W. E. Bradley	31	19	50	14
"	St. John	H. W. Grieb	15	7	22	7
Flat Rock, Mich.	Jehovah	J. B. S. Kaufman	1	6	7	8
Florence, S. C.	St. Luke	E. D. Stockman	3	7	10	4
Forreston, Ill.	Lutheran	T. S. Bolton	3	7	10	5
(Fort Wayne, Ind.	St. Luke	R. H. Trojan	38	5	43	15
(Hoagland, Ind.	Antioch		5	2	7	2
Franklin, Pa.	Grace	S. H. Gross	16	6	22	5
(Galt, Ont., Can.	St. Paul	N. A. Keffer	9	7	16	8
(Hespele, Ont., Can.	St. James		6	3	9	5
Garnaville, Iowa	St. Paul	Alexander Myer	16	2	18	19
Garrett, Pa.	Garrett Charge	C. I. Rowe	26	2	28	24
Gary, Ind.	Grace	A. H. Keck	12	9	21	6
Germantown, O.	Emmanuel	R. A. Harshman	13	6	19	6
Gettysburg, Pa.	Christ	D. F. Putman	5	11	16	6

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and O. otherwise	Total	Infant Baptism
Glasco, Kan.	St. Paul	M. P. Englehardt	9	2	11	4
Glassport, Pa.	St. John	A. G. Lansberry	4	8	12	6
Gloversville, N. Y.	St. James	C. L. Schaertel	29	20	49	5
Gold Hill, N. C.	{Mt. Olive St. Stephen}	C. A. Misenheimer	{12 16}	{4 4}	{16 20}	{7 5}
{Granite Falls, N. C. " " " "	{Philadelphia St. Matthew}	{ R. M. Carpenter	{ 6}	{ 2}	{ 8}	{ 4}
{Hudson, N. C. Greensboro, N. C.	{St. John First}	{ C. E. Fritz J. A. Ritchie (S)}	{ 7}	{ 27}	{ 34}	{ 3}
Greenville, O.	St. Paul	C. C. Wessel	17	12	29	16
Greenville, S. C.	Trinity	J. E. Stockman	15	18	33	6
{Gurley, Nebr. Dalton, Nebr.	{Grace Trinity}	{J. S. Rhine J. S. Rhine	{4 7}	{ —}	{4 7}	{6 2}
Hagerstown, Md.	St. John	J. E. Harms	46	33	79	20
" "	Trinity	J. S. Simon	33	17	50	19
Halifax, N. S.	Resurrection	E. E. Zieber	—	8	8	12
Hamburg, Pa.	St. John	R. E. Kern	26	13	39	17
Hammond, Ind.	First United	P. J. Renz	7	31	38	3
{Hampstead, Md. Arcadia, Md.	{St. Mark St. Paul}	{ F. H. Schrader	{7 6}	{ —}	{7 6}	{3 5}
Trenton, Md.	Christ		1	1	2	5
Horicon, Wis.	Zion	P. A. Feustel	15	35	50	24
Harrisburg, Pa.	Christ	J. E. Rudisill	53	27	80	—
" "	St. Matthew	G. Z. Stup	2	14	16	4
Hartford, Wis.	Redeemer	W. M. Stuhr	5	14	19	10
Harvard, Ill.	Trinity	L. C. Mueller	24	5	29	22
Hellertown, Pa.	Christ		33	18	51	26
" "	St. Luke	R. H. Krauss	—	7	7	7
Lower Saucon, Pa.	Christ		9	5	14	17
Hildreth, Nebr.	St. Paul	C. H. Kemper	5	4	9	6
Holgate, O.	St. Peter	S. K. Strauss	18	—	18	5
Hollywood, Calif.	Hollywood	J. G. Dorn	30	122	152	40
Hollywood, Fla.	St. John	N. D. Yount	3	—	3	3
Homestead Park, Pa.	Messiah	C. M. Teufel	24	13	37	8
{Hooper, Nebr. Vacoma, Nebr.	{Grace St. John}	{ W. W. Alexander	{14 —}	{10 —}	{24 —}	{11 7}
{Hooper, Nebr. Uehling, Nebr.	{St. Paul St. Paul}	{ Hugo Welchert, Jr.	{6 —}	{5 4}	{11 4}	{6 1}
Houston, Tex.	Redeemer	D. E. Elder	8	10	18	10
Hummelstown, Pa.	Zion	C. G. Leatherman	28	17	45	14
Hutchinson, Kan.	Zion	E. R. Harrison	6	18	24	13
Indianapolis, Ind.	Ebenezer	K. E. Hartman	3	4	7	4
" "	Gethsemane	J. S. Albert	10	15	25	3
" "	St. Mark	R. H. Benting	88	3	91	42
Iowa City, Iowa	First	R. M. Krueger	7	12	19	9
{Irmo, S. C. " " "	{Bethlehem St. John}	{ Albert Stemmermann	{5 3}	{2 2}	{7 5}	{5 1}
{Chapin, S. C. Irwin, Pa.	{Mt. Horeb Holy Trinity}	{ P. N. Schnur	{13 51}	{3 30}	{16 81}	{6 42}
Jackson, Mich.	Immanuel	H. N. Thompson	7	8	15	8
" "	Trinity	H. B. Schaeffer	7	8	15	4
Jacksonville, Fla.	Trinity	W. E. Pugh	17	19	36	7
{Jewett, O. Germano, O.	{St. James Zion}	{A. C. Burger J. A. Brosius	{6 2}	{ —}	{6 2}	{1 —}
Johnstown, Pa.	Grace		9	6	15	8
Kannapolis, N. C.	{Redeemer Blackwelder}	{W. L. Smith D. F. Swicegood	{2 2}	{8 1}	{10 3}	{1 —}
" " "	{St. Enoch Gethsemane}	{ R. L. McCullough	{10 5}	{8 9}	{18 14}	{15 9}
Keyport, N. J.	Trinity	C. K. Spiggle	8	2	10	7
{Keyser, W. Va. Westernport, Md.	{Trinity Mt. Calvary}	{ J. W. Shuey	{3 —}	{1 13}	{4 13}	{3 —}
Kingsport, Tenn.	Holy Trinity	J. W. Shuey	—	13	13	—
Kutztown, Pa.	St. John	J. W. Bittner	50	7	57	23
" "	{Trinity Zion}	{C. L. Heckman C. L. Heckman	{15 —}	{15 2}	{30 2}	{7 5}

listening public. An Easter message was preached by Pastor Peters. Due to the unseasonal cold weather it was necessary to hold the service in the old Jaffa Mosque just across the street from Cricket Field.

The Lutheran Pastoral Association of Johnstown and Vicinity held its annual Lenten Retreat in the First Lutheran Church, Johnstown, March 4. The central theme of the meeting was, "The Cross." Pastor L. F. Foltz of Stoystown, president of the association, gave a very inspiring meditation entitled, "The Cross—Its Purpose and Meaning." Pastor Henry Latshaw of Sidman, vice-president, delivered a stimulating meditation entitled, "The Cross—Its Conquering Power." The program was interspersed with vocal selections by Mrs. Subert of Johnstown, and Mrs. Russel McGiffen of Summerhill. The session was closed with the Holy Communion Service in charge of Pastor Foltz, and the sermon was preached by Pastor M. J. Ross of Bedford.

The daily Lenten services conducted in First Church, Altoona, the Rev. L. H. Rhoads pastor, by the Lutheran Ministerial Association, Altoona and Vicinity, were successful in spite of weather conditions. Attendances were affected by the cold and snowy days, but were nevertheless encouraging to the speakers and those in charge of the services.

The Johnstown District Luther League sponsored the annual Johnstown-Altoona district banquet in the First Church, Johnstown, G. W. Nicely, D.D., pastor, the evening of March 29. Paul M. Kinports, D.D., executive secretary of the Luther League of America, was the speaker. The banquet is a fine testimonial of fellowship between the two districts, and always proves a highlight in the yearly program of the leagues.

New Pastor at Altoona

Dr. M. R. Hamsber of Harrisburg was in charge of the service Sunday morning, March 10, in Trinity Church, Altoona. At this service the newly elected pastor, the Rev. Ralph W. Birk, was installed by the president of synod. A most appropriate and helpful sermon was delivered by Dr. Hamsber, and music by the Trinity Girls' Choir greatly enriched the service. This congregation is to be commended for its rich Christian spirit and its initiative towards improving its temporal possessions. The parsonage was recently renovated to the extent of \$1,300, and the congregation is now making plans for a church renovation program for the summer months.

While reading a copy of the constitution of a sister congregation it was interesting to note that so long as seven members desired to hold services the congregation could not be disbanded nor the property sold. It brought to our mind the important fact of a number of very small congregations in our territory which find it hard to continue services and in some cases to have a pastor. The most striking thought, however, is that these people worship and obtain a real Christian joy, even though the numbers and facilities are not so great. This is another proof that Christianity means Christ.

APPOINTED DIRECTOR

Susquehanna University's President G. Morris Smith Made Head of Council

DR. G. MORRIS SMITH, president of Susquehanna University during the past twelve years—an era of its greatest development—has just been appointed by Governor Arthur H. James as a member of the Pennsylvania State Council of Education. Dr. Smith will succeed Dr. Charles E. Beury, president of Temple University. Both college presidents have served as president of the Association of College Presidents of Pennsylvania. The council acts in an advisory capacity to the state superintendent of public instruction and President Smith will represent the Liberal Arts Colleges of the state.

The *Sunbury Daily-Item* had the following to say regarding the appointment: "Selection of Dr. G. Morris Smith, president of Susquehanna University, as a member of the Pennsylvania Council of Education indicates a sincere desire to bring to this advisory body upon educational policies of the state the ability and experience of a splendid administrator who has demonstrated a keen understanding of the problems confronting the universities and colleges, and more particularly the institutions of learning which compete against state subsidies.

"Dr. Smith, as head of the Association of Pennsylvania College Presidents during the past year, brought to that group and to the field of education generally a viewpoint of importance which has become increasingly apparent. His sentiments upon the threat of government control of education have been echoed by prominent schoolmen throughout the state.

"The Governor could have found no more thoughtful and outspoken advocate of sound policies in the field of learning."

GETTYSBURG ALUMNI SCHOLARSHIPS

MEMBERS of the Alumni Association of Gettysburg College are reminded by a letter under date of March 11 and signed by Horace G. Ports, chairman of the Fund Committee, of the desirability of annual contributions from the alumni to a fund which is drawn upon to provide scholarships. "Will you help a worthy student enter Gettysburg's gates?" is the salutation that greets the recipient of the communication. It is stated that "a substantial percentage of Gettysburg alumni have been contributing to the fund. One also learns that scholarships valued at \$700 per year for a period of four years are to be awarded on a competitive basis to candidates from high schools and private schools of all sections of the United States.

The candidate for this scholarship must be recommended by the school principal with a transcript of his record. He must have participated in at least one extra-curricular activity of a first line basis. He must take a College Board Scholarship Examination in April at his own expense and must submit to a personal interview before a committee of alumni and college administration.

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
{Ladysmith, Que., Can.	St. John	{ K. E. E. F. Sobbe	{ 5	6	11	4
{Thorne Twp., Can.	Zion	{	{ —	2	2	3
Lafayette Hill, Pa.	St. Peter	H. M. Bower	4	7	11	12
LaGrange, Ind.	Mt. Zion	W. E. Weber	3	9	12	3
{Lake Geneva, Wis.	Immanuel	{ A. M. Neumann	{ 4	20	24	17
{Hebron, Ill.	St. John	{	{ 8	12	20	5
Lakeville, Minn.	St. John	A. H. G. Gjevren	5	2	7	7
Lancaster, Pa.	Christ	G. M. Ruoss	33	20	53	42
" "	Grace	A. L. Benner	38	25	63	34
" "	Trinity	{ A. B. MacIntosh	{ 36	22	58	22
" "	"	{ S. E. Kidd	{	"	"	"
{Landisville, Pa.	Zion	{ W. L. Ziegenfuss	{ 2	11	13	5
{Millersville, Pa.	Bethany	{	{ —	—	—	3
Lansdowne, Md.	Our Saviour	H. M. Payne	15	9	24	15
Laurelton, L. I., N. Y.	Epiphany	A. J. Krahmer	13	23	36	11
Lovettsville, Va.	New Jerusalem	A. F. Tobler	2	15	17	6
Leetsdale, Pa.	St. Matthew	M. R. Kunkelman	9	13	22	11
{Lemasters, Pa.	Trinity	{	{ 2	—	2	5
{Upton, Pa.	St. Stephen	{ E. K. Helwig	{ 2	—	2	1
{Williamson, Pa.	St. Luke	{	{ 2	—	2	2
Lester, Pa.	St. John	H. R. Jones	3	5	8	4
Lewisburg, O.	{Trinity	{ H. C. Getter	{ 9	22	33	9
" " "	{Shiloh	{	{ —	1	1	9
Lewistown, Pa.	St. John	J. H. Goss	35	75	110	32
Lexington, N. C.	First	C. R. Ritchie	8	18	26	3
Lexington, S. C.	St. Stephen	A. B. Obenschain	11	14	25	5
" " "	{Zion	{	{ —	5	5	4
" " "	{Pilgrim	{ G. S. Ekard	{ —	3	3	2
" " "	{St. Peter	{	{ 4	5	9	3
{Lexington, Va.	Bethany	R. T. Troutman	9	—	9	—
{Fairfield, Va.	Mt. Olive	R. T. Troutman (S)	—	4	4	—
{Liberty, Ill.	Zion	{	{ 10	3	13	2
" " "	St. Peter	M. D. Kilver	—	1	1	1
{Mendon, Ill.	Salem	{	{ 10	—	10	2
Lima, O.	St. Luke	J. W. Berger	20	15	35	10
Lincoln, Nebr.	Grace	L. H. Leshner	31	24	55	17
{Lincoln, Nebr.	St. James	{	{ 11	8	19	5
{Walton, Nebr.	Grace	{ R. E. Rangeler	{ 6	2	8	2
Eagle, Nebr.	Trinity	..	18	—	18	2
Lincolnton, N. C.	Emmanuel	L. A. Thomas	22	17	39	8
{Lindstrom, Minn.	Trinity	{ M. A. Haker	{ 1	10	11	12
{Stacy, Minn.	St. John	{	{ 1	5	6	2
Lionville, Pa.	St. Paul	G. D. Clarke	5	1	6	4
{Little Mountain, S. C.	Holy Trinity	{	{ 5	6	11	8
{Prosperity, S. C.	Macedonia	{ E. Z. Pence	{ 3	—	3	8
{Peak, S. C.	Mt. Hermon	{	{ —	4	4	—
Liverpool, N. Y.	St. Paul	J. H. Dudde	26	17	43	16
{Livingston, Mont.	Redeemer	{ W. H. Clement	{ 11	—	11	9
{Columbus, Mont.	St. James	{	{ 9	7	16	28
Lock Haven, Pa.	First	A. H. Beahm	7	1	8	6
Lockport, Ill.	Trinity	G. C. Bengtson	13	2	15	8
Logansport, Ind.	St. Luke	R. D. Wheadon	7	15	22	8
London, O.	St. John	Andrew Schilling (S)	16	5	21	17
Longview, Wash.	Trinity	E. A. Vosseler	41	21	62	17
Lorain, O.	First	H. W. Veler	51	—	51	17
Los Angeles, Calif.	Bethany	H. I. Kohler	20	21	41	30
Louisville, Ky.	Calvary	C. A. Robertson	10	19	29	3
" " "	Third	J. E. Spaid	11	11	22	4
" " "	{St. John	{	{ —	9	9	—
Louisville, Miss.	{Betheden	{ E. B. Heidt	{ 3	—	3	—
" " "	{Shady Grove	{	{ 2	—	2	—
{Loyal Oak, O.	Trinity	{ C. M. Kessler	{ 17	14	31	4
{Acme, O.	Jerusalem	{	{ 24	8	32	17
Mahanoy City, Pa.	Christ	R. E. Kramer	28	5	33	14
Manchester, Md.	Immanuel	L. H. Rehmeier	27	1	28	22
{Manchester, Pa.	Christ	{ J. E. Rine	{ 7	3	10	6
{York Haven, Pa.	St. Paul	{	{ 13	2	15	7
Manoa, Pa.	Trinity	J. W. Early	9	18	27	9
Mansfield, O.	St. Matthew	C. F. Sheriff	34	6	40	6
Maple Shade, N. J.	Holy Trinity	R. J. Steinhauer	21	18	39	13

PERSONAL

Mr. John B. Querling, secretary of St. John's Sunday school, Christopher Street, New York City, recently completed his sixtieth year as an official of the school. Mr. Querling first entered the Sunday school when he was five years old and has attended faithfully every Sunday for the past seventy-nine years, with the exception of a few times when he was seriously ill. Such faithfulness and devotion to duty as this are an inspiring example.

The Rev. H. Jacob Swingle, who was graduated from the Lutheran Theological Seminary in Philadelphia, Pa., in May 1939, was called to become pastor of the East Canton-New Baltimore Parish of the Synod of Ohio, and December 31, 1939, was ordained to the gospel ministry by Dr. Joseph Sittler, president of that synod. At this service he was installed as pastor of this parish, consisting of two congregations. The service was held in Kountze Memorial Church at East Canton.

Mr. Paul E. Walthour, a graduate student at the Philadelphia Theological Seminary, has accepted a call to St. Peter's Church, North East, Pa., effective June 1. Mr. Walthour was pastor of St. Andrew's, Brownsville, Pa., from September 1933 until May 1937.

CONGREGATIONS

Arcadia, Md. St. Paul's congregation, Arcadia, belonging to the Hampstead Charge, the Rev. F. H. Schrader pastor, dedicated their new two-manual Hammond electric organ with chimes on Palm Sunday. This was installed at a cost of \$2,000. The sermon was preached by the Rev. H. Luther Rhodes of Baltimore, and Pastor Schrader conducted the liturgical service and the service of dedication.

The people of this old congregation feel that this organ will be a wonderful aid in their services. The choir is fully organized and doing splendid work. The Common Service was introduced four years ago.

Cedar Rapids, Iowa. Attendance continues to grow at First Church, with an overflow attendance almost every Sunday. An aggressive all-year program of evangelism moves forward with the help of fifty lay visitors and three adult catechetical classes a year: in 1940 there are four. For the third year in succession the growth in communicant membership largely exceeds the growth in confirmed membership. Adult accessions for 1939 were 130 and for the year ending this Easter 113, both figures setting new high marks.

The church continues to improve its financial position. The past year shows a growth in current receipts, increased benevolence payments, a larger endowment fund, painting and improvements costing more than \$1,000, and a lowered indebtedness.

Mrs. G. E. Palmer, who has attended Sunday school and church services since the founding of the congregation in 1868 and was confirmed here in 1874, gave as a Christmas gift to the church a picture of

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Marietta, Pa.	Zion	E. L. Wessinger	9	5	14	4
Marion, Va.	Marion	J. R. Brokhoff	18	40	58	14
	Ebenezer		7	—	7	—
Marinette, Wis.	St. James	G. F. Genszler	12	24	36	16
Menominee, Mich.	Emmanuel		4	8	12	2
	Mt. Olivet		—	2	2	2
Marlow, Ga.	Zion	T. H. Weeks	6	2	8	2
	Miller Chapel		1	—	1	1
Martins Creek, Pa.	Trinity	P. H. Pearson	15	8	23	15
Marysville, O.	First English	Paul Plasterer	2	4	6	4
Maxatawny, Pa.	St. Peter	W. S. Dry	18	—	18	—
Maytown, Pa.	St. John	K. M. Yiengst	—	3	3	2
Bainbridge, Pa.	St. Luke		3	1	4	8
Maywood, Ill.	Emmanuel	J. M. Bramkamp	3	8	11	13
McConnellsburg, Pa.	St. Paul		7	4	11	1
Sylvan, Pa.	Mt. Zion	Snyder Alleman	5	2	7	—
Big Cove Tannery, Pa.	St. Paul		—	1	1	1
McKees Rocks, Pa.	St. John	J. H. Tarnedde	12	9	21	6
Metropolis, Ill.	St. Paul	George Beiswanger	13	3	16	2
Meyersdale, Pa.	Zion	H. K. Hilner	16	18	34	15
Middleburg, Pa.	Emmanuel	M. C. Drumm	8	19	27	2
	Christ		8	2	10	6
Middletown, Ind.	First	V. L. Yohe	8	—	8	4
	Mt. Zion		—	3	3	—
Midway, Tenn.	Sinking Spring	R. N. Peery	—	3	3	4
Mosheim, Tenn.	Mosheim		2	3	5	3
Mifflinburg, Pa.	First	W. M. Rearick	24	14	38	15
Milan, Ind.	St. Paul	W. C. Butt	9	—	9	6
Millersburg, Pa.	St. Paul	C. L. Mogel	18	12	30	26
Millersville, Pa.	St. Paul	E. A. Lebo	4	15	19	1
Milton, Pa.	Christ	C. R. James	12	14	26	14
"	Trinity	R. I. Lippert	58	45	103	27
Millet, Alta., Can.	St. Peter		4	25	29	5
	St. Paul	John Miller	4	4	8	2
	Trinity		—	80	80	—
Milwaukee, Wis.	Epiphany	P. W. Roth	54	48	102	54
"	Incarnation	E. L. Moerke	64	53	117	29
"	Lake Park	J. F. Fedders	38	24	62	—
"	Nativity	A. C. Baughman	15	18	33	11
"	Pentecost	A. G. Streich	17	42	59	21
"	Unity	R. L. Boulton	22	37	59	16
Minneapolis, Minn.	Holy Trinity	C. H. Bartsch	132	294	426	73
"	St. Luke	J. R. Sonnenberg	20	24	44	18
"	Salem	P. L. Wetzler	47	168	213	59
"	Wooddale	H. J. Motz-kus	5	22	27	14
Mishawaka, Ind.	First	F. C. Hurst	18	13	31	9
Mohnton, Pa.	St. John	C. G. Heffner	21	15	36	12
Montgomery, Pa.	St. John	A. P. Bingaman	2	7	9	3
Mt. Carroll, Ill.	First	E. C. Dolbeer	4	14	18	7
Mt. Holly, N. C.	Good Shepherd	E. H. Kohn	6	—	6	11
Mt. Jackson, Va.	Mt. Jackson Par.	C. J. Rice	4	1	5	3
Mt. Joy, Pa.	Trinity	W. L. Koder	12	4	16	1
{Mt. Penn, Pa.	Faith		16	16	32	11
{Stony Creek Mills, Pa.	Bethany	D. U. Druckenmiller	4	24	28	11
Muncy, Pa.	Evangelical	F. H. Moyer	22	15	37	11
Murphysboro, Ill.	First	W. J. Boatman	9	8	17	10
	Mt. Joy	W. J. Boatman (S)	14	—	14	4
{Myersville, Md.	St. Paul		7	6	13	2
{Church Hill, Md.	St. John	R. H. Miller	—	—	—	2
{Wolfsville, Md.	St. Mark		6	—	6	4
Nanuet, N. Y.	St. Paul	P. R. Kasten	7	2	9	8
Nashville, Tenn.	First	I. W. Gernert	31	9	40	13
"	St. Paul	D. B. Werts	11	4	15	9
Nazareth, Pa.	St. John	H. C. Snyder	47	27	74	—
	St. James		18	6	24	8
Nescopeck, Pa.	St. Mark	W. A. Kuntzleman	9	17	26	5
	Mt. Zion		—	5	5	6
Newark, O.	St. John	S. H. Puffenberger	7	—	7	2
"	St. Paul	W. M. Brandt	3	7	10	14
New Berlin, Pa.	Evangelical	J. I. Cole	8	5	13	10
	St. John		6	2	8	4

herself which hangs on the wall of the Sunday school chapel.

Pastor Henry Scherer takes a prominent part in leadership training, being a delegate at the International Council of Religious Training at Chicago, and continuing as dean of the Cedar Rapids and Linn County Leadership Training School.

Exclusive of some organized classes in the Sunday school, there are fourteen active groups in the church: one for men, three for women, and ten for youth.

Middleburg, Pa. A sound system was dedicated Easter Sunday evening in Emanuel Church, of which the Rev. M. C. Drumm is pastor, and was used for the first time. Chimes were played during the dedication service. The system was presented by Mr. G. M. Shindel in memory of his wife. The sole purpose of the presentation of this gift is to encourage church attendance. He feels that the world has become so indifferent to the value of the church and Christian worship that if this gift can change this attitude and make people more church-conscious it will have fulfilled its mission.

This Webster Amplifier or Sound System is capable of reproducing recorded chimes or anything played on the organ or spoken from the pulpit. The entire system is a matched unit, which may be added to as necessity arises. It was installed by Thomas F. Shambach, Jr., of Middleburg, and is the first to be installed in Snyder County.

Nashville, Tenn. At First Church, I. W. Gernert, D.D., pastor, the Lenten period was marked with good attendances at all of the special services. A three-hour Good Friday service was participated in by the four U. L. C. A. congregations. Services are being broadcast over Station WSIX each Sunday morning. The chancel of the church has been rearranged, and a beautiful oil painting of The Ascension, the work of a member of the church, has been placed over the altar.

Pleasant City, Ohio. March 17 was a day of rejoicing for St. Paul's Church, Pleasant City, Ohio. The congregation worshiped in the newly decorated church for the first time in six weeks. They gathered in the basement and proceeded into the church, after which the pastor, the Rev. L. LaFontaine, read the service of rededication. The church is finished in lilac, gold and bronze, having a medallion on each side of the picture over the altar, representing Christ through symbols.

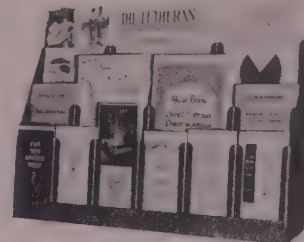
A class of seven children was received into the church by confirmation.

Whitemarsh, Pa. The congregation of Zion at *Whitemarsh*, the Rev. M. L. Hocker pastor, contributed \$1,500 in cash in Lenten self-denial envelopes Easter Monday night. And this amount is not unusual, for during the last fifteen years they have given annual cash offerings exceeding \$1,000. Some years the offering made possible a special improvement; but this year it will be used primarily to maintain the church, whose business pride is: all bills paid promptly, apportioned benevolence paid in full, and church property maintenance that leaves no burden for a future generation.

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Newberry, S. C.	Bethany	J. B. Harman	—	1	1	2
	Summer Memorial		9	24	33	14
	Colony		9	—	9	2
"	St. James	M. L. Kester	3	1	4	6
	Beth-Eden		3	1	4	1
Newbrook, Alta., Can.	Trinity		2	—	2	4
Ellscoth, Alta., Can.	Golgotha	J. P. Odin	—	—	—	3
Noral, Alta., Can.	St. John		—	—	—	2
New Cambria, Kan.	Peace	E. H. Gilmer	1	—	1	—
	St. Paul		—	—	—	3
New Castle, Pa.	St. Paul	A. M. Stump	18	10	28	18
New Freedom, Pa.	New Freedom Par.	M. E. Smith	20	13	33	8
New Kensington, Pa.	First	Samuel Boerstler	42	18	60	30
New Kingston, Pa.	New Kingston Par.	E. G. Brame	8	5	13	5
Newport, Ky.	St. Mark	D. M. Funk	52	20	72	31
Newport News, Va.	Trinity	A. L. Hahn	6	23	29	7
Newton, Iowa	First	F. D. Boldt	17	8	25	17
Newton, N. C.	Beth Eden	A. R. Beck	19	12	31	13
Conover, N. C.	St. Timothy		7	4	11	3
Newton, N. C.	St. James	E. R. Lineberger	13	3	16	2
	Ebenezer		—	2	2	5
New York, N. Y.	Advent	J. H. Dawson	38	57	95	19
Nokomis, Ill.	St. Mark	E. J. Johnson	5	12	17	13
North Lima, O.	Good Hope	L. J. Baker	8	4	12	4
Northampton, Pa.	Zion	C. H. Ruloff	32	2	34	10
Howertown, Pa.	St. John		—	4	4	3
Oak Harbor, O.	Grace	William Guise	11	4	15	6
Oakland, Calif.	St. John	J. S. Herold	7	7	14	5
Omaha, Nebr.	First	C. H. Berhenke	32	13	45	20
Orwigsburg, Pa.	St. Paul	C. E. Hugel	20	7	27	17
Ozone Park, N. Y.	St. Matthew	Fred McLaughlin	29	24	53	13
Palmerton, Pa.	Trinity	R. G. Bortz	28	19	47	12
Palmyra, Pa.	Palm United	Stanley Billheimer	15	16	31	14
Colebrook, Pa.	Trinity	" (S)	5	2	7	1
Bellegrove, Pa.	Christ	" (S)	3	—	3	2
Parkersburg, W. Va.	First	D. E. Kinsler	20	13	33	10
Park Ridge, Ill.	St. Luke	W. D. Spangler	37	37	74	11
Perkasie, Pa.	Trinity	N. Y. Ritter	36	13	49	23
Pershing, Ind.	Zion	W. E. Allen	8	5	13	3
Lyonsville, Ind.	St. Paul		7	6	13	1
Philadelphia, Pa.	Advocate	M. S. Eichner	39	42	81	16
"	Gloria Dei	W. C. Sandt	6	2	8	4
"	Hope	F. Fairclough	15	7	22	6
"	St. Peter (Italian)	M. Renzetti	3	3	6	1
"	St. Petri	Albert Schneck	—	9	9	—
"	Tabor	F. Flothmeier	32	47	79	42
Pittsburgh, Pa.	Bethany	W. G. Leubin	2	24	26	7
"	Bethel	F. P. Fisher	26	20	46	7
"	St. John (Swissvale)	F. C. Sternat	24	5	29	19
"	St. Luke	G. A. Fry	16	23	39	7
"	Trinity (Woods Run)	J. M. Nycum, Jr.	6	6	12	10
Pittston, Pa.	St. Peter	F. C. Krapf	16	3	19	13
Platteville, Wis.	First	R. R. Doering	26	18	44	23
Pleasant City, O.	St. Paul		8	1	9	4
"	Mt. Zion	Leo LaFontaine	—	—	—	2
Buffalo, O.	Harmony		7	—	7	6
Pleasantville, N. J.	Epiphany	W. R. Harrison	11	8	19	10
Poestenkill, N. Y.	Evangelical	R. J. VanDeusen	5	7	12	2
Pontiac, Mich.	Ascension	E. G. Berger	18	14	32	5
Portage, Pa.	First	G. I. Uhler	17	1	18	7
South Fork, Pa.	Trinity		6	1	7	9
Pottstown, Pa.	St. James	G. W. Weber	23	39	62	14
Poughkeepsie, N. Y.	First	J. H. Frenssen	18	11	29	14
Princeton, Ill.	St. Matthew	A. O. Becker	24	7	31	5
Prosperity, S. C.	Grace	G. E. Meetze	18	9	27	5
"	Mt. Tabor Par.	D. M. Shull	8	1	9	11
Prosperity, S. C.	St. Philip		6	8	14	11
"	Bachman's Chapel	J. E. Roof	—	6	6	5
Pomaria, S. C.	St. Paul		—	1	1	10

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Quakertown, Pa.	Trinity	N. B. Yerger	35	14	49	22
Quincy, Ill.	Luther Memorial	I. W. Bingaman	44	24	68	19
Raymertown, N. Y.	Evangelical	E. F. Wright	—	1	1	5
Reading, Pa.	Holy Spirit	C. G. Beck	56	29	85	42
" "	Nativity	L. S. Sweitzer	42	44	86	16
" "	St. James	A. H. Naugle	15	15	30	20
" "	St. Luke	W. A. Fluck	109	26	135	75
" "	St. Mark	E. R. Deibert	35	18	53	15
" "	Trinity	H. F. Miller	46	34	80	19
Rebersburg, Pa.	St. Peter	D. L. Kohr	8	1	9	4
" "	St. Luke		4	—	4	—
Madisonburg, Pa.	Zion	W. E. Waybright	1	1	2	—
Red Lion, Pa.	St. Luke		8	—	8	7
" "	St. James	R. F. Henderson	11	2	13	6
Redwood, N. Y.	St. Paul		7	—	7	2
Orleans Four Corners, N. Y.	Evangelical	J. W. Whetstone	—	—	—	5
Black Lake, N. Y.	First		—	—	—	1
Reedsville, Pa.	Evangelical	P. E. Moose	7	2	9	1
" "	Luther		13	8	21	5
Richfield, N. C.	Mt. Zion	J. W. Gable	2	4	6	3
" "	New Bethel		—	1	1	2
Richmond, Ill.	Grace	M. B. Goldner	4	10	14	2
Ringgold, Pa.	St. James		10	—	10	—
Roanoke, Va.	St. Mark	H. E. Knies	13	15	28	9
" "	Virginia Heights		11	6	17	9
Rochester, N. Y.	Reformation	F. R. Knubel	30	58	88	31
" "	Resurrection		10	9	19	6
" "	St. Paul	Peter Fanning	16	14	30	15
Rochester, N. Y.	Transfiguration		18	17	35	13
Victor, N. Y.	St. John	H. C. Erbes	11	—	11	1
Rochester, N. Y.	Trinity		16	9	25	17
Rockford, Ill.	Calvary	R. H. Daube	33	8	41	19
" "	Messiah		38	24	62	24
" "	Trinity	H. M. Bannen	137	35	172	104
" "	"		O. G. Beckstrand	—	—	—
Rock Grove, Ill.	St. Paul	T. B. Hersch	—	5	5	1
" "	Trinity		1	6	7	2
Rock Hill, S. C.	Grace	H. S. Petrea	4	6	10	1
Rocky Boy, Mont.	Indian Mission		10	—	10	7
Rouzeville, Pa.	Trinity	H. F. Coffelt	4	1	5	—
Royersford, Pa.	Grace		16	17	33	20
Ruffsedale, Pa.	Zion	Luther Fackler	3	4	7	4
Hunker, Pa.	St. Matthew		5	1	6	2
St. Johnsville, N. Y.	St. Paul	G. H. Kling	4	—	4	43
Crum Creek, N. Y.	St. Mark		—	—	—	3
St. Louis, Mo.	Mizpah	G. H. Volkmar	8	15	23	2
St. Paris, O.	Zion		3	11	14	2
Thackery, O.	Zerkel	C. L. Grant	—	2	2	1
St. Paul, Minn.	Faith		204	86	290	459
" "	Reformation	F. H. Clutz	20	43	63	13
St. Thomas, Pa.	St. Thomas		6	12	18	3
Fort Loudon, Pa.	Trinity	M. C. Bottiger	5	10	15	6
Salisbury, N. C.	Grace		19	10	29	5
Hickory, N. C.	Zion	C. E. Lutz	10	8	18	13
Salisbury, N. C.	Haven		16	26	42	7
Saltsburg, Pa.	St. John	F. B. Haer	12	13	25	6
" "	St. James		10	6	16	—
San Antonio, Tex.	St. Luke	J. F. Vorkoper	22	11	33	10
San Bernardino, Calif.	First		5	16	21	12
San Diego, Calif.	First	D. L. Dyreson	14	36	50	17
Schenectady, N. Y.	First		18	15	33	25
Schoeneck, Pa.	Mellinger	H. F. Minnich	13	2	15	3
Lincoln, Pa.	Salem		1	2	3	1
Blainsport, Pa.	Swamp	L. H. Steinhoff	—	10	10	9
Seattle, Wash.	University		12	22	34	9
Shamokin, Pa.	Grace	M. M. Enders	15	12	27	8
Sharon, Wis.	Christ		13	4	17	3
Shipman, Ill.	Zion	A. O. Althafer	3	—	3	—
Batchtown, Ill.	Zion		—	—	—	2

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ST. LUKE'S, SCHAEFFERS-TOWN, PA.

(Continued from page 2)

Luke's Choir and the organist, May Wike Spitler, provided special music appropriate to the occasion.

Begun in 1730

This church building is one of the oldest, if not the oldest, in Lebanon County, which is still regularly used as a place of worship. The actual beginning of the congregation is lost in the uncertain records of American colonial history. It is a generally accepted fact that it started in 1730; but it is definitely known that the present building was erected in 1765. It is made of native limestone trimmed in red sandstone. The walls are twenty-eight inches

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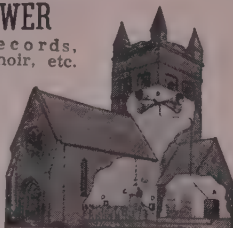
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Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism			
Shiremanstown, Pa.	St. John	H. C. Fry	10	14	24	10			
{Sidney, Nebr.	Trinity	W. T. Kahse	9	21	30	11			
{Potter, Nebr.	First .....	.....	3	—	3	2			
Silverstreet, S. C.	Silverstreet	D. L. Heglar	9	17	26	10			
Sioux City, Iowa	Trinity	A. B. Schwertz	83	62	145	54			
{Smithfield, Pa.	Jacob	F. C. H. Scholz	17	3	20	4			
{Chalk Hill, Pa.	Christ .....	.....	7	2	9	2			
Smithton, Pa.	Hope Memorial	L. L. Kuhns	9	5	14	6			
Smithville, O.	{St. Paul	C. H. Delauter	8	4	12	2			
.....	{East Union .....	.....	9	—	9	3			
Spencer, Nebr.	United	A. L. Mendenhall	6	—	6	9			
Springfield, O.	Calvary	B. B. Uhl	13	1	14	2			
"	Second	C. A. Sundberg	76	56	132	65			
"	Third	P. L. Mellenbruch	1	13	14	—			
Stamford, Nebr.	Trinity	Harold Henriksen	3	—	3	1			
Steeleville, Ill.	Peace	W. E. Kaitschuk	11	16	27	5			
Steeltown, Pa.	St. John	H. E. Yost	40	22	62	17			
Steubenville, O.	Grace	W. L. Pifer	6	6	12	5			
Stone Creek, O.	Stone Creek Par.	E. P. Scharf	7	12	19	27			
Stony Ridge, O.	St. John	D. L. Miley	46	20	66	10			
Sunbury, Pa.	St. Luke	L. F. Duerr	39	21	60	31			
			{Friendship	13	3	16	16		
Taylorsville, N. C.	{Shiloh	L. P. Boland	6	2	4	2			
.....	{St. John .....	.....	—	—	—	3			
Teaneck, N. J.	St. Paul	A. P. Stauderman	26	30	56	21			
The Dalles, Ore.	Zion	W. I. Eck	24	2	26	8			
{Thompsontown, Pa.	Emmanuel	R. E. Bingham	8	7	15	13			
{Centre, Pa.	Centre .....	.....	14	1	15	4			
Three Rivers, Mich.	St. John	W. E. Watts	9	11	20	12			
{Timmins, Ont., Can.	Finnish	L. T. Pikkusaari	4	8	12	9			
{South Porcupine, Can.	Finnish .....	.....	5	3	8	7			
Tipp City, O.	Zion	R. Highberger	10	6	16	11			
Toledo, O.	Olivet	A. L. Anderson	40	24	64	19			
"	St. Luke (Yondota) ..	E. J. E. Kuhlmann	10	44	54	15			
{Topton, Pa.	Trinity .....	.....	31	7	38	12			
{Dryville, Pa.	Christ	W. H. Kline	21	9	30	17			
{Fleetwood, Pa.	St. Paul .....	.....	67	9	76	21			
Troutmans, N. C.	Holy Trinity	Q. O. Lyerly	6	7	13	9			
{Trumbauersville, Pa.	Christ	M. O. Heller	—	4	4	3			
{Up. Salford Twp., Pa.	Old Goshenhoppen ..	.....	8	4	12	5			
Tulsa, Okla.	First	G. R. Whittecar	21	49	70	27			
Turbotville, Pa.	Zion	R. A. Flower	7	5	12	11			
Tyrone, Pa.	First	E. M. Morgan	17	15	32	16			
			Union City, N. J.	St. John	G. R. F. Tamke	94	86	180	92
Uniondale, Ind.	Uniondale Parish ..	H. L. Walmsley	13	2	15	7			
{Upper Northfield, N. S.	Mt. Calvary .....	.....	16	4	20	7			
{West Northfield, N. S.	St. Andrew	T. A. Schrader	10	—	10	5			
{New Burne, N. S.	St. Matthew .....	.....	11	—	11	3			
{North River, N. S.	St. Paul .....	.....	4	—	4	15			
Utica, N. Y.	Holy Communion ..	L. F. Wagschal	9	5	14	3			
			Valley Stream, N. Y.	St. Paul	Otto Becker	30	17	47	24
Vandergrift, Pa.	St. Paul	C. O. Frank	14	5	19	9			
Vincennes, Ind.	St. Paul	G. C. Leonard	1	4	5	4			
			Wadsworth, O.	Grace	J. T. Keister, Jr.	9	7	16	20
Wakeeney, Kan.	Bethlehem	G. C. Schaub	30	—	30	20			
Walkersville, Md.	Utica Parish	F. R. Seibel	12	5	17	18			
Wapakoneta, O.	First	G. F. Weissling	9	4	13	11			
Warren, O.	Lordstown	J. A. Schofer	—	10	10	6			
Washington, D. C.	St. Paul	H. W. Snyder	15	22	37	7			
Washington, Ill.	St. Mark	L. J. Powell	28	51	79	20			
{Washingtonville, Pa.	Washingtonville	Julius Kish	22	20	42	21			
{Oak Grove, Pa.	Trinity .....	.....	2	5	7	—			
Waterville, Kan.	St. Mark	G. L. Search	5	4	9	4			
Waukegan, Ill.	St. Paul	E. A. Voorhees	18	14	32	9			
Weesatche, Tex.	St. Andrew	Erich Petersen	14	5	19	8			

(Continued on page 34)

thick. The building was enlarged in 1884 and rather extensive changes made. In 1903 the interior was repainted.

During the past six months more comprehensive improvements were made than at any one time since 1884. These improvements include strengthening the foundations, painting inside and out, new electric wiring and lighting fixtures, new pews, carpet, linoleum and reredos. All wood-work in the church is white, and the trimming of the church and body of the pews are finished in walnut. The walls are a delicate buff color. Everything was done to carry out the colonial spirit as far as possible in fixtures, furniture and painting.

The congregation is particularly elated with the reredos, which puts a finishing touch to the front of the church. This was designed by Gustav Ketterer of Philadelphia. It is made of wood and consists of a pedestal and two pilasters supporting a pediment. In the pediment is a hand-carved cup of the New Testament, grapes and a cross. Directly beneath the pediment are the words, "Thou God Seest Me." Between the pilasters is a panel containing the inscription: "Hear our prayer, oh Gracious Father, Author of Celestial Good, that Thy laws so pure and holy may be better understood. Armed with faith may we press onward knowing nothing but Thy will." This lettering is done in gold leaf and makes a very impressive appearance.

The total cost of the renovations is about \$5,500 of which approximately \$2,500 is on hand in cash as contributions, gifts and memorials from members and friends of the venerable congregation.

Invaluable aid was given in advice and suggestions by the Rev. Ellerslie Lebo of Millersville, Pa., member of the Committee of Church Architecture of the United Lutheran Church in America.

All the details and decisions for the renovations were entrusted to the committee on renovations which consisted of John H. Bennetch, chairman; Georgette C. Keath, Mrs. Emma Dulabone, Harvey S. Wieke, N. P. Stober, and the pastor.

Beginning Sunday, April 28, a week of services celebrating the one hundred seventy-fifth anniversary of this building will be held. Sunday morning M. R. Hamsher, D.D., president of the Central



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SPECIAL SYNODICAL MEETING

The Georgia-Alabama Synod will hold a special meeting at Zion Church, near Marlow, Ga., the Rev. T. H. Weeks pastor, Wednesday, April 17, at 2.00 P. M. John L. Yost, Sec.

SYNODS

The forty-ninth annual convention of the Evangelical Lutheran Synod of California will be held in Grace Church, corner of Julian and Second Streets, San Jose, Calif., William E. Crouser, D.D., pastor, April 23 to 25.

The convention will begin with The Service and the Sacrament of Holy Communion Tuesday, April 23, at 10.00 A. M.

Business sessions will be held daily at 9.00 A. M. and 2.00 P. M. Evening session at 7.45 o'clock.

The synodical Brotherhood will meet Tuesday at 3.00 P. M. and the Laymen's Banquet will be held that evening at 6.30 o'clock.

Credentials for all lay delegates must be in the hands of the secretary not later than April 20. Clarence F. Crouser, Sec.

The twenty-first annual convention of the Illinois Synod will be held in Trinity Church, Chicago Heights, Ill., May 13-16. The synod will open with a Communion Service Monday, May 13, at 8.00 P. M. Kenneth A. Hurst, Sec.

The Indiana Synod will hold its ninety-third annual convention May 13-16 in Grace Church, Columbia City, Ind., the Rev. John S. Hoenshine pastor, beginning with the Service of Holy Communion, Monday, at 7.30 P. M., Central Standard Time. Business sessions daily at 9.00 A. M. and 1.30 P. M.

G. Charles Goering, Sec.

The eighty-sixth annual convention of the United Lutheran Synod in Iowa will be held April 22-24 in First Church, Iowa City, Iowa, the Rev. R. M. Krueger pastor. First session Monday at 4.00 P. M., when synod and the synodical Missionary Society will join in the service of Holy Communion.

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ACCESSIONS

(Continued from page 32)

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Wellesley, Ont., Can.	St. Paul		14	5	19	3
North Easthope						
Twp., Ont., Can.	St. James	W. C. Nolting	2	3	5	4
Gadshill, Ont., Can.	St. Peter		—	2	2	4
Wernersville, Pa.	Trinity	J. W. Lazarus	8	2	10	8
West Chester, Pa.	Calvary	J. H. K. Miller	6	13	19	3
West Des Moines, Iowa	First	F. C. Maurer	2	2	4	6
Westminster, Md.	Jerusalem	P. H. Smith	13	7	20	3
Lineboro, Md.	Lazarus		—	1	1	4
Westminster, Md.	Salem	J. E. MacDonald	2	4	6	—
West Point, Nebr.	Grace	W. A. Klink	35	17	52	13
Whitemarsh, Pa.	Zion	M. L. Hocker	9	11	20	4
Whitestown, Ind.	St. Mark	G. L. Kleespie	7	2	9	4
New Augusta, Ind.	Salem		15	6	21	—
Wichita, Kan.	St. Paul	E. E. Stauffer	44	22	66	31
Williamsport, Pa.	Redeemer	J. E. Law	15	16	31	5
"	St. Luke	H. W. Miller	17	13	30	3
"	St. Mark	J. R. Houser	28	46	74	35
Williamstown, Pa.	Immanuel	H. G. Berkey	2	6	8	11
Wilmerding, Pa.	Christ		5	1	6	3
East McKeesport, Pa.	St. John	W. F. Adolphsen	7	2	9	4
Wilmington, N. C.	St. Paul	W. B. Freed	19	36	57	14
Winchester, Va.	Grace	C. A. Honeycutt	10	35	45	8
Windber, Pa.	First	R. I. Shockey	28	16	44	5
Wilkes-Barre, Pa.	First	W. A. E. Schewe	9	3	12	7
Wilkesburg, Pa.	Calvary	A. W. Steinfurth	38	68	106	16
Winona, Minn.	Faith	H. D. Amundson	12	12	24	12
Wisconsin Dells, Wis.	Bethany	D. H. Shelhart	27	78	105	12
Woodstock, Ill.	Grace	R. C. Kaufman	28	18	46	33
Wooster, O.	Zion	P. S. Kelly	3	16	19	17
Worthington, Pa.	Worthington Par.	C. W. Barnett	18	9	27	11
Yeagertown, Pa.	Holy Communion	R. S. Sassaman	27	7	34	9
Alfarata, Pa.	St. Mark		18	4	22	5
York, Pa.	Advent	R. W. Lind	13	13	26	2
"	St. Matthew	J. B. Baker	46	48	94	6
"	St. Peter	R. R. Gresh	25	15	40	19
Youngstown, O.	St. Luke	M. A. Stull	10	19	29	15
Zelenople, Pa.	Oak Grove	G. M. Wilson	5	1	6	5
	Hope		1	—	1	—

The twentieth annual convention of the Michigan Synod will be held in Christ Church, Third and Philadelphia Avenues, Detroit, Mich., the Rev. W. I. Hackenberg pastor, May 13-15. The convention will open with devotions by the convention chaplain at 1.30 P. M. Formal opening of convention at 2.00 P. M. with the roll call of pastors and lay delegates. The Service of Holy Communion at 4.00 P. M. F. P. Madsen, Sec.

The forty-ninth annual convention of the Rocky Mountain Synod will be held in Trinity Church, Laramie, Wyo., the Rev. Leeland C. Soker pastor, May 7-9. Mr. Arthur P. Black will be the U. L. C. A. representative. W. F. Martin, Sec.

CONFERENCE

The spring convention of the Winchester Conference of the Synod of Virginia will be held April 18 and 19, in St. Peter's Church, Toms Brook, Va. The opening session will be at 10.00 A. M. Thursday with the sermon by the president and the administration of the Holy Communion. J. A. Keisler, Jr., Sec.

WOMEN'S MEETINGS

The spring meeting of the Women's Missionary Society of the Philadelphia District of the East Pennsylvania Conference of the Central Pennsylvania Synod will be held Thursday, May 16, in Immanuel Church, Norwood, Pa., the Rev. W. V. Garrett pastor. Sessions at 2.00 P. M. and 7.30 P. M. Mrs. E. W. Huston, Sec.

The Women's Missionary Society of the Iowa Synod will meet for its sixty-sixth annual convention April 22-24 in First Church, Iowa City, Iowa, the Rev. Ralph M. Krueger pastor. The convention will open Monday at 4.00 P. M., with a Communion Service. Florence Eggers, Sec.

The Women's Missionary Society of the Chicago Conference of the Illinois Synod will meet for its fortieth semi-annual convention, beginning at 10.00 A. M., April 23, in the Woodlawn

Immanuel Church, 64th St. and Kenwood Ave., Chicago, Ill., Dr. C. E. Paulus pastor. Dr. F. L. Coleman, missionary from India, has been procured as speaker. Edith C. Spaid, Sec.

The thirty-seventh annual convention of the *Women's Missionary Society of the Rocky Mountain Synod* will be held May 7-9 at Laramie, Wyo., the Rev. L. C. Soker pastor. Miss Ruth Joram will be the guest speaker. Mrs. H. J. Klemer, Sec.

OBITUARY

Milton Henry Stine, Ph.D., D.D., Litt.D.

The ancestors of Dr. Milton H. Stine came from Germany in the last half of the eighteenth century and settled in Kreutz Creek Valley, York County, Pa. He was born in East Prospect, York County, September 4, 1853. Because of his physical weakness, he was unable to attend the public school before he was eight years old. However, the day he was sixteen he received a "provisional certificate" from the county superintendent, and the following autumn he became a public school teacher. After teaching three consecutive years he prepared for college and became a member of the Class of '77 in Gettysburg College.

He remained in Gettysburg College for one week, when, on being offered a part-time teaching position in the York County Academy where he had received his preparatory training, he returned to York, in the meantime keeping up with his class until the spring term. Then he resumed his studies in Gettysburg, and graduated in 1877 with the degree of B.S., and A.M. three years thereafter. He then enrolled as a graduate student and received the degree of Ph.D. in 1895. Susquehanna College honored him with the degree of D.D. The state gave him a permanent State Teacher's Certificate in 1894, and his Alma Mater (Gettysburg College) conferred the degree of Litt.D. in 1932.

He was graduated from Gettysburg Theological Seminary in 1880, and was married to Miss Mary Jane Altland of Mechanicsburg, Pa., the same year. Two sons, Dr. C. M. A. Stine, now director and vice-president of the DuPont Company, and Walter S. Stine, deceased in 1930, were the fruits of this marriage.

Dr. Stine's first pastorate, 1880-83, was in the historic old church in Maytown, Pa. He became the pastor of Seventh Street Lutheran Church, Lebanon, Pa., in 1883, before it had its present name, and when the eighty members worshiped in a small frame building on the edge of a cornfield. His first work was the building of the parsonage, still the home of the pastor. The fine brick edifice was built in 1888. He was pastor a second time 1908 to 1916. During the second pastorate the now commodious and well-appointed church was enlarged.

In 1892 he became pastor of the First English Lutheran Church of Los Angeles, Calif. The congregation became self-sustaining in the second year. He resigned in 1895 and became pastor of Christ Church, Harrisburg, Pa. He continued this work until 1905, when he and his wife joined the faculty of Irving College. Resigning his place at Irving, he became pastor of Bethany Church, Altoona, Pa., when the now strong and efficient congregation, on account of internal dissension, was on the point of disbanding. He resigned Bethany three years thereafter and became pastor of the Seventh Street Lutheran Church in Lebanon, Pa., a second time.

After much persuasion by the Superintendent of Home Missions, he accepted a call to Holy Trinity Church, Wilmington, Del., when the congregation had dwindled to a communicant membership of forty. He entered upon this work in January 1916, and the pastorate became self-sustaining in 1918.

Because of the physical condition of Mrs. Stine he spent the winter of 1920 in Hollywood, Calif., being solicited to preach in the Iris Theatre during the three months the Hollywood Lutheran Church was being organized. Although he was sixty-eight years old, he became the first pastor of this church and served until 1926 after building the church and procuring a fine pipe organ.

When Mrs. Stine passed to her reward in 1929 he was called a second time to Christ Church, Harrisburg, when he was seventy-nine years old. He retired from the active pastorate in the autumn of 1932.

When the mission in New Amsterdam, British Guiana, desired a General Synod pastor after the death of the Rev. Mr. Middleholtzer, the Missionary Committee of the East Pennsylvania Synod appointed Dr. Stine to go and look over the field, which consisted of four congregations, with the parent church located in New Amsterdam. He spent four months, August to the last of December, 1914, thoroughly studying the field. In January of the following year he met a committee of the Board of Foreign Missions in the Seminary at Gettysburg. With the president, Dr. Ezra K. Bell, he recommended to the Board that the New Amsterdam congregations be received as Foreign Missions. So was born the British Guiana Mission, although founded a century before.

During his work as pastor in Harrisburg, he was a director of the Theological Seminary. On

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becoming pastor of the First Church, Los Angeles, he was elected president of the California Synod in 1894 and for all of his pastorate in California congregations he was conference president and a member of the Executive and Missionary Committees.

In his busy life as pastor, he lectured before mass meetings of Y. M. C. A. and at Chataqua. He is the author of eight books, some of which sold extensively. He believed the whole Bible as the inspired Word of God.

C. M. A. S.

Concerning Dr. Stine, the Rev. Henry Irving Kohler, president of the Southern Conference of the California Synod, writes:

"Dr. Stine was humble, unassuming, unselfish, kindly disposed toward all, self-sacrificing and eloquent in the elucidation of the Holy Scriptures, of which he was a devout student, in which he believed, accepted and powerfully preached without apology. As a pastor he was conscientious and mightily used of God as instrumental in bringing many to a knowledge of the Word of God and the true faith of the Church he loved. His youthful spirit and brilliant mind captivated the younger generation who, with an unnumbered host of friends from coast to coast, loved, esteemed and held him in highest regard. He will be missed not only by his family but by all who knew him."

Dr. Stine was a member of the First English Lutheran Church, Los Angeles, whose beloved pastor, the late Dr. David R. Huber, preceded him to the heavenly home by a fortnight. The Rev. Edward N. Spier of North Hollywood and the Rev. Guy Leonard Hudson of Los Angeles were in charge of the funeral, which was held from First Church March 30. Participating in the service was the Rev. Henry Irving Kohler, representing the California Synod in the absence of the president, Dr. H. A. Anspach. Interment took place in Hollywood Cemetery.

RESOLUTIONS

David R. Huber, D.D.

Whereas, God in His divine wisdom has removed from our midst our beloved friend and former pastor, David R. Huber, D.D., therefore be it

Resolved, that we deplore his death and recognize in it a grievous loss to our Church and to Lutheranism at large, and we hereby express our profound respect and esteem for him as a pastor of noble mind and character, and as a man difficult to surpass.

That the council of this church, with whom he was associated for more than eleven years, recognizes the ability and integrity with which Dr. Huber discharged his duty in every relation in life; that he faithfully and humbly was untiring in his efforts to advance the work of God's kingdom while in our midst.

That his private character was without a blemish; that his Christian courtesy and fidelity, and his generous bearing towards his fellow pastors as well as Trinity's constituency endears his memory to us all.

Resolved, that this resolution be spread upon the minutes of the records of the church council, that a copy hereof be transmitted to the members of the family of our deceased brother, that a copy be sent to our national publication, THE LUTHERAN, and that these resolutions be read at the memorial service to be held at the chief service in Trinity Lutheran Church, Sioux City, Iowa, in the year of our Lord—one thousand, nine hundred forty—March 10.

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